



*An Almanacke for xxvi. yeeres.*

The yeere of our Lord.	The Golden number.	Dominicall letter.	Septuag. fina.	day of Lent.	Ashwed- day, the first day of Lent.	Easter day.
1603	8	B	febru. 20.	March. 9.	April 24	
1604	9	A	5	febru. 22	8	
1605	10	F	Janu. 27.	13	March 31	
1606	11	E	febr. 16.	March. 5	April 20	
1607	12	D	febr. 1.	februa. 18	5	
1608	13	C	Jan. 24.	10	March 27	
1609	14	A	febr. 12.	March. 1	April 16	
1610	15	G	4	febru. 21	8	
1611	16	F	Jan. 20.	6	March 24	
1612	17	E	febr. 9.	25	April 12	
1613	18	C	Jan. 31.	17	4	
1614	19	B	febr. 20.	March. 9	24	
1615	1	A	5	febru. 22	9	
1616	2	G	Jan. 28.	14	March 31	
1617	3	E	febr. 16.	March. 7	April 20	
1618	4	D	1	febru. 18	5	
1619	5	C	Jan. 24.	10	March 28	
1620	6	B	febr. 13.	March. 1	April 16	
1621	7	G	Jan. 28.	febru. 14	1	
1622	8	F	febr. 17.	March. 6	21	
1623	9	E	9	febr. 16	13	
1624	10	D	Jan. 15.	11	March 28	
1625	11	B	febr. 13.	March. 2	April 17	
1626	12	A	5	febr. 22	9	
1627	13	G	Jan. 21.	7	March 25	
1628	14	F	febr. 10.	27.	April 13	

Note that the Golden number and Dominical letter both change every yeere the first daye January. Note also that the yeere of our Lord begineth the xxv. day of March, the same day suppoeth to bee the first day upon which the worlde was created, and the newe born Christ was conceived in the wombe of the Virgine.

January hath xxxj. dayes.

Sun			Morning prayer.		Evening prayer.	
rise & fall			Lesson		Lesson	
8. m. 34			i. Lesson		i. Lesson	
4. m. 26			ii. Lesson		ii. Lesson	
Psalmes.						
i	A	Kalend.	Circumcisio	Gen. xvi	Rom. 2.	Deut. 1.
at	b	iii No.		Gene. 1.	Matth. i.	Gene. ii.
it	c	iii No.		iii	ii	ii
iii	d	iiii No.		iii	iii	iii
b	e	Nonas.		iii	iiii	iiii
vi	f	viii No.	Epiphanie.	Esa. 1.	Luke. 3	Esa. xlii
vii	g	vii No.		Gen. ix.	Matth. 5	Gen. xii
viii	A	vi No.	Lucian.	iii	vi	iii
ix	b	v No.		ix	vii	vii
e	c	iiii No.		xviii	xviii	xviii
xi	d	iii No.		xix	ix	ix
xii	e	ii No.	Sol. in Aqu.	xxi	x	x
xiii	f	Idus.	Philas.	xxiii	xi	xi
xiiii	g	xix kl.	Februarii.	xxv	xii	xii
xv	A	xviii kl.		xxviii	xiii	xiii
xvi	b	xvii kl.		xxix	xiiii	xiiii
xvii	c	xvi kl.		xxxi	xv	xv
xviii	d	xv kl.	Pisca.	xxxii	xvi	xvi
xix	e	xiiii kl.		xxxv	xvii	xvii
xx	f	xiii kl.	Fabian.	xxxviii	xviii	xxi
xxi	g	xii kl.	Agnes.	xl	xix	xii
xxii	A	xi kl.	Vincenc.	xlii	xx	xiii
xxiii	b	x kl.		xliiii	xxi	xiv
xxiiii	c	ix kl.		xlv	xxii	xv
xxv	d	viii kl.	Con. Paul.	xlvi	xxiii	xvi
xxvi	e	vii kl.		xlvi	xxiv	xvii
xxvii	f	vi kl.		l	xxv	xviii
xxviii	g	v kl.		xxvii	xxvi	xix
xxix	A	iiii kl.		xxviii	xxvii	xx
xxx	b	iii kl.		xxviii	xxviii	xxi
xxxi	c	ii No.		ix	xxviii	xxii

# February hath xviiij. dayes

Sun		houre		3. mi. 34		8. mi. 16		Morning praye.		Evening praye.	
riseth		falleth		3. mi. 34		8. mi. 16		L. Lesson.		L. Lesson.	
Psalmes.											
i	d	Kalend.	Fall.	Exod. xi.	Mark. i.	Exod. xii. l. Coz. xiii					
ii	e	iiij. No.	Pur. of Mar.	Exod. xi.	ii	Exod. xii. xiiij					
iii	f	iii. No.	Blasii.	Exod. xii.	iiij	Exo. xiiij. v					
iiii	g	iiij. No.		Exo. xiiij.	v	Exo. xiiij. v					
v	A	Nonas.	Agathe.	Exo. xiiij.	v	Exo. xiiij. v					
vi	b	viii. Id.		Exo. xiiij.	vi	Exo. xiiij. v					
vii	c	vii. Id.		Exo. xiiij.	vii	Exo. xiiij. v					
viii	d	vi. Id.		Exo. xiiij.	viii	Exo. xiiij. v					
ix	e	v. Id.		Exo. xiiij.	ix	Exo. xiiij. v					
x	f	iiii. Id.		Exo. xiiij.	x	Exo. xiiij. v					
xi	g	iii. Id.		Exo. xiiij.	xi	Exo. xiiij. v					
xii	A	iiij. Id.	Solin Pfcab.	Exo. xiiij.	xii	Exo. xiiij. v					
xiii	b	Idus.	March.	Exo. xiiij.	xiii	Exo. xiiij. v					
xiiii	c	Idus.	Valentine.	Exo. xiiij.	xiiii	Exo. xiiij. v					
xv	d	Idus.		Exo. xiiij.	xv	Exo. xiiij. v					
xvi	e	Idus.		Exo. xiiij.	xvi	Exo. xiiij. v					
xvii	f	Idus.		Exo. xiiij.	xvii	Exo. xiiij. v					
xviii	g	Idus.		Exo. xiiij.	xviii	Exo. xiiij. v					
xix	A	Idus.		Exo. xiiij.	xix	Exo. xiiij. v					
xx	b	Idus.		Exo. xiiij.	xx	Exo. xiiij. v					
xxi	c	Idus.		Exo. xiiij.	xxi	Exo. xiiij. v					
xxii	d	Idus.		Exo. xiiij.	xxii	Exo. xiiij. v					
xxiii	e	Idus.		Exo. xiiij.	xxiii	Exo. xiiij. v					
xxiiii	f	Idus.		Exo. xiiij.	xxiiii	Exo. xiiij. v					
xxv	g	Idus.		Exo. xiiij.	xxv	Exo. xiiij. v					
xxvi	A	Idus.		Exo. xiiij.	xxvi	Exo. xiiij. v					
xxvii	b	Idus.		Exo. xiiij.	xxvii	Exo. xiiij. v					
xxviii	c	Idus.		Exo. xiiij.	xxviii	Exo. xiiij. v					

# March hath xxxj. dayes.

Sun		Mour		Morning praye.		Evening praye.	
riseth		8. m. 34		L. Lesson		L. Lesson	
fallerth		4. m. 26		L. Lesson		L. Lesson	
Psalmes.							
xxv	a	Kalend.	Dante.	Dent. xvi.	Luk. xii.	Dent. xvi.	Eph. vi.
i	e	vi. No.	Cedde.	xxviii	xxii	xxv	Phil. i.
ii	f	v. No.		xx	xxiii	xxi	ii
iii	g	iiii. No.		xxii	xxv	xxiii	iii
iiii	A	iii. No.		xxv	xxvi	xxvi	iiii
v	b	Idus. No.		xxviii	xxvii	xxviii	Colos. i.
vi	c	Nonas.	Perpetua.	xxix	xxviii	xxix	v
vii	d	viii. Id.		xxxi	xxix	xxxii	vi
viii	e	vii. Id.		xxxii	xx	xxxiii	vii
ix	f	vi. Id.		xxxiii	xxi	xxxiiii	iii. Thes. i.
x	g	v. Id.	Equinoct.	iii	xxii	iii	ix
xi	A	iiii. Id.	Gregory.	v	xxiii	vi	x
xii	b	iii. Id.	Sol in Arica	viii	xxiiii	vii	xi
xiii	c	Idus. Id.		ix	xxv	viii	xii
xiiii	d	Idus.		xxii	ii	xxviii	iii. Thes. i.
xv	e	xxvii. kl.	Appilis.	Judg. i.	iii	Judg. ii.	xv
xvi	f	xxvi. kl.		iiii	iiii	iiii	xvi
xvii	g	xxv. kl.	Edward.	v	v	vi	i. Tim. i.
xviii	A	xxiiii. kl.		vii	vi	vii	ii. iii
xix	b	xxiii. kl.		ix	viii	viii	xix
xx	c	xxii. kl.	Benedict.	xi	ix	ix	xx
xxi	d	xxi. kl.		xxii	xi	xxii	xxi
xxii	e	xx. kl.		xxv	xx	xxv	ii. Tim. i.
xxiii	f	xix. kl.		xxvii	xxi	xxviii	xxiii
xxiiii	g	xviii. kl.	R. Ia.	xxviii	xxii	xxix	xxiiii
xxv	A	xvii. kl.	An. of Man.	Judg. xix.	xxiii	Judg. xx.	xxv
xxvi	b	xvi. kl.		xxxi	xxiiii	Ruch. i.	xxvi
xxvii	c	xv. kl.		xxxi	xxv	ii	xxvii
xxviii	d	xiiii. kl.		xxxi	xxvi	i. Sam. i.	xxviii
xxix	e	xiii. kl.		xxxi	xxvii	iii	xxix
xxx	f	xii. kl.		xxxi	xxviii	iv	xxx

April hath xxx. dayes.

Sun		houre		Morning prayer.		Evening prayer.	
rileth falleth		5. m. 15 6. m. 45		1. Lesson		1. Lesson	
Psalmes.							
i	G	Karend.	i. Kin. vi.	John xix.	i. King. vii	Deu. iii.	
ii	A	iii No.	ii	x	ix	ii	
iii	b	iii No. Richard.	x	xi	xi	b	
iiii	c	iv No. Ambros.	xi	xii	xii	vi	
v	d	Nonas.	xii	xiii	xiii	vi	
vi	e	viii No.	xiii	xiv	xiv	viii	
vii	f	vi No.	xiv	xv	xv	ix	
viii	g	vi No.	xv	xvi	xvi	x	
ix	A	v No.	xvi	xvii	xvii	xi	
x	b	iii No.	xvii	xviii	xviii	xii	
xi	c	iii No. 1. in Taur.	xviii	xix	xix	xiii	
xii	d	iv No.	xix	x	xx	James. i.	
xiii	e	Idus.	xx	xi	xxi	ii	
xiiii	f	viii Kl. Paul.	xi. Kin. i.	xii	ii. King. ii.	iii	
xv	g	viii Kl.	ii	xiii	iii	iiii	
xvi	A	vii Kl.	iii	xiiii	iv	v	
xvii	b	vi Kl.	iv	xv	v	vi	
xviii	c	v Kl.	v	xvi	vi	vi. Pet. i.	
xix	d	iiii Kl. Alpheg.	vi	xvii	vii	ii	
xx	e	iii Kl.	vii	xviii	viii	iii	
xxi	f	ii Kl.	viii	xix	ix	iii	
xxii	g	i Kl.	ix	xx	x	ii. Pet. i.	
xxiii	A	ix Kl. S. George	x	xxi	xi	iii	
xxiiii	b	viii Kl.	xi	xxii	xii	iii	
xxv	c	vii Kl. Mar. Euan.	xi. Kin. xii	xxiii	xiii	i. John i.	
xxvi	d	vi Kl.	ii. Kin. i.	xxiv	xiiii	ii	
xxvii	e	v Kl.	iii	xxv	xv	iii	
xxviii	f	iiii Kl.	iv	xxvi	xvi	iii	
xxix	g	iii Kl.	v	xxvii	xvii	ii. iii. John.	
xxx	A	ii Kl.	vi	xxviii	xviii		



May hath xxxj dayes.

Sun		riseth } houer } fallerh }	4.mil.36 7.mil.24	Morning prayer. 1. Lesson 2. Lesson	Evening prayer. 1. Lesson 2. Lesson
Psalmes.				Eccl. 7.	Eccl. ix.
i	b	vi	No.	3. kin. 9.	3. king. x.
ii	c	vi	No.	Inuent. of	Part. i.
iii	d	vii	No.	the Crosse.	tit
iiii	e	viii	No.	John Bapt.	rbv
v	f	ix	No.	Nonas.	rbv
vi	g	x	No.		rbv
vii	A	xi	No.		rbv
viii	b	xii	No.		rbv
ix	c	xiii	No.		rbv
x	d	xiiii	No.	Sol in Gem.	rbv
xi	e	xv	No.		rbv
xii	f	xvi	No.		rbv
xiii	g	xvii	No.		rbv
xiiii	A	xviii	No.		rbv
xv	b	xix	No.		rbv
xvi	c	xx	No.		rbv
xvii	d	xxi	No.		rbv
xviii	e	xxii	No.		rbv
xix	f	xxiii	No.		rbv
xx	g	xxiiii	No.		rbv
xxi	A	xxv	No.		rbv
xxii	b	xxvi	No.		rbv
xxiii	c	xxvii	No.		rbv
xxiiii	d	xxviii	No.		rbv
xxv	e	xxix	No.		rbv
xxvi	f	xxx	No.		rbv
xxvii	g	xxxi	No.		rbv
xxviii	A	xxxii	No.		rbv
xxix	b	xxxiii	No.		rbv
xxx	c	xxxiiii	No.		rbv
xxxi	d	xxxv	No.		rbv

# June hath xxx dayes.

Sun		houre		Morning praye.		Evening praye.	
riseth		3.m. 34		i. Lesson		ii. Lesson	
falleth		8.m. 26		i. Lesson		ii. Lesson	
Haines							
i	e	kalend.		West. 6.	Parke ii.	West. vii.	Coz. xv.
ii	f	adi. No.		viii	iii	ix	xvi
iii	g	adi. No.	Nichomede.	Job i.	iiii	Job ii.	ii. Coz. i.
iiii	A	adi. No.		iii	v	iiii	iii.
v	b	Nonas.	Bonifacc.	b	vi	vi	iiii
vi	c	viii. No.		vii	vii	vii	v
vii	d	vii. No.		ix	viii	x	vi
viii	e	vi. No.		xi	ix	xi	vii
ix	f	v. No.		xiii	x	xiii	viii
x	g	iiii. No.		xv	xi	xvi	viii
xi	A	adi. No.	Barnab. apo.	Eccle. x.	Acts. 14.	Cecl. xii.	Acts. 15.
xii	b	adi. No.	Sol. in Canc.	Job 17.	Par. xii.	Job xix.	ii. Coz. ix.
xiii	c	Idus.	Solstit. est.	xx (18.	xiii	xxi	x
xiiii	d	vi. kl.	Julii	xxii	xiiii	xxii	xi
xv	e	v. kl.		xxiii. xxb	xv	xxiii	xii
xvi	f	vi. kl.		xxviii	xvi	xxiv	xiii
xvii	g	vi. kl.		xxv	Luke 1.	xxv	Galat. i.
xviii	A	xiii. kl.		xxvii	ii	xxvii	ii
xix	b	xii. kl.	Nat. of K. la	xxviii	iii	xxviii	iii
xx	c	xii. kl.	Edward.	xxviii	iiii	xxviii	iiii
xxi	d	xi. kl.		xxviii	v	xxix	v
xxii	e	x. kl.		xi	vi	xli	vi
xxiii	f	ix. kl.	Fall.	xli	vii	Prou. i.	Ephes. i.
xxiiii	g	viii. kl.	John Baptis.	Galat. iii.	Pat. iii.	Galat. 4.	Pat. 14.
xxv	A	vii. kl.		Galat. ii.	Luke viii.	Prou. iii.	Ephes. ii.
xxvi	b	vi. kl.		iii	ix	v	iii
xxvii	c	v. kl.		vi	x	vii	iiii
xxviii	d	iiii. kl.	Fal.	viii	xi	ix	v
xxix	e	iii. kl.	S. Pet. Apo.	Eccle. xi.	Acts. iii.	Cecl. xv.	Acts. iii.
xxx	f	adi. kl.		Prou. x.	Luke xii.	Prou. xi.	Ephes. vi.

# July hath xxxj. dayes.

risech }  
fallech }

Sun }  
Mon }

4. mi. 18.  
7. mi. 43.

Morning  
prayer.

Lesson.

Evening  
prayer.

Lesson.

Palms.

	g	Kalend	Uisit. of Pa.	Pro. xli.	Luke xlii.	Pro. xli.	Phil. i.
i	vi	Ido.		xlii	xlii	xli	
ii	v	Ido.	Parcln.	xli	xli	xli	
iii	iiii	Ido.		xlii	xlii	xli	
iv	iii	Ido.		xli	xli	xli	
v	ii	Ido.	Dog dayes	xlii	xlii	xli	Col. i.
vi	i	Ido.	begin.	xlii	xlii	xli	
vii	g	Ido.		xlii	xlii	xli	
viii	f	Ido.		xlii	xlii	xli	
ix	e	Ido.		xlii	xlii	xli	Thel. i.
x	d	Ido.		xlii	xlii	xli	
xi	c	Ido.		xlii	xlii	xli	
xii	b	Ido.	Sol. in Leo.	xlii	xlii	xli	
xiii	a	Ido.		xlii	xlii	xli	
xiiii	z	Ido.		xlii	xlii	xli	Thel. i.
xv	y	Ido.		xlii	xlii	xli	
xvi	x	Ido.	Idus.	xlii	xlii	xli	
xvii	w	Ido.	Swichun.	xlii	xlii	xli	
xviii	v	Ido.	August.	xlii	xlii	xli	
xix	u	Ido.		xlii	xlii	xli	
xx	t	Ido.		xlii	xlii	xli	
xxi	s	Ido.		xlii	xlii	xli	
xxii	r	Ido.	Pargaret.	xlii	xlii	xli	
xxiii	q	Ido.		xlii	xlii	xli	
xxiiii	p	Ido.	Pagdale.	xlii	xlii	xli	
xxv	o	Ido.		xlii	xlii	xli	
xxvi	n	Ido.	Fall.	xlii	xlii	xli	
xxvii	m	Ido.	James Apo.	xlii	xlii	xli	
xxviii	l	Ido.	Anne.	xlii	xlii	xli	
xxix	k	Ido.		xlii	xlii	xli	
xxx	j	Ido.		xlii	xlii	xli	
xxxi	i	Ido.		xlii	xlii	xli	
xxxii	h	Ido.		xlii	xlii	xli	

# August hath xxxj. dayes.

		Evening prayer.		Morning prayer.		Sur riseth houre fallerth	
		Lesson		Lesson		4. m. 34 7. m. 26	
		Psalmes.		Psalmes.			
i	c	Kalendar	Lammas.	Jer. xxi.	John x.	Jer. xxi.	Deut. xli.
ii	d	iii No.		xxxi	xi	xxxi	v
iii	e	iii No.		xxxi	Act. i.	xxxi	vi
iiii	f	iiii No.		xxxi	ii	xxxi	vii
v	g	v Nonas.		xxxi	iii	xxxi	viii
vi	a	vi Id.	Transfigur.	xl	iiii	xxxi	ix
vii	b	vii Id.	Name of Je.	xli	v	xxxi	x
viii	c	viii Id.		xlii	vi	xxxi	xi
ix	d	ix Id.		xlii	vii	xxxi	xii
x	e	x Id.	Laurence.	xlii	viii	xxxi	xiii
xi	f	xi Id.		li	ix	xxxi	xiiii
xii	g	xii Id.	Sol in Virg	Lamen. i.	x	xxxi	xv
xiii	a	Idus.		lii	xi	xxxi	xvi
xiiii	b	kl.	Septembis	lii	xii	xxxi	xvii
xv	c	kl.		lii	xiii	xxxi	xviii
xvi	d	kl.		lii	xiiii	xxxi	xix
xvii	e	kl.		lii	xv	xxxi	xx
xviii	f	kl.		lii	xvi	xxxi	xxi
xix	g	kl.		lii	xvii	xxxi	xxii
xx	a	kl.		lii	xviii	xxxi	xxiii
xxi	b	kl.		lii	xix	xxxi	xxiv
xxii	c	kl.		lii	xx	xxxi	xxv
xxiii	d	kl.	Fast.	lii	xxi	xxxi	xxvi
xxiiii	e	kl.	Barth. Apo	lii	xxii	xxxi	xxvii
xxv	f	kl.		lii	xxiii	xxxi	xxviii
xxvi	g	kl.		lii	xxiiii	xxxi	xxix
xxvii	a	kl.		lii	xxv	xxxi	xxx
xxviii	b	kl.	Augustin.	lii	xxvi	xxxi	xxxi
xxix	c	kl.	Behead of	lii	xxvii	xxxi	xxxii
xxx	d	kl.	John.	lii	xxviii	xxxi	xxxiii
xxxi	e	kl.		lii	xxix	xxxi	xxxiiii

Note, that the 23. of Daniel, touching the History of Susanna, is to be read with these words: And King Allpages, &c.

September hath xxx. dayes

Sun		5. mi. 36	6. mi. 24	Morning prayer.	Evening prayer.
rith		houre		Lesson.	Lesson.
rith				Lesson.	Lesson.
Psalmes.					
i	f	Kalend.	Gies.	Vole. ritt.	Par. ii.
ii	g	iii No.		Joel i.	ii
iii	A	iii No.		Amos i.	iii
iiii	b	iiii No.		Amos ii.	iiii
v	c	Nonas.	Dog dayes	v	v
vi	d	viii Id.	end.	vi	vi
vii	e	vi Id.	Enure. bii.	vii	vii
viii	f	vi Id.	Mar. of Pa.	viii	viii
ix	g	v Id.		ix	ix
x	A	iiii Id.		x	x
xi	b	iii Id.		xi	xi
xii	c	ii Id.	ol in Libr.	xii	xii
xiii	d	Idus.		xiii	xiii
xiiii	e	xi Idus.	kl. Vole. Crosse.	xiiii	xiiii
xv	f	x Idus.	kl. Aequinoct.	xv	xv
xvi	g	ix Idus.	kl. Autumnale	xvi	xvi
xvii	A	ix Idus.	kl. Lambert.	xvii	xvii
xviii	b	viii Idus.	kl.	xviii	xviii
xix	c	vii Idus.	kl.	xix	xix
xx	d	vi Idus.	kl.	xx	xx
xxi	e	v Idus.	kl.	xxi	xxi
xxii	f	iiii Idus.	kl.	xxii	xxii
xxiii	g	iii Idus.	kl.	xxiii	xxiii
xxiiii	A	ii Idus.	kl.	xxiiii	xxiiii
xxv	b	i Idus.	kl.	xxv	xxv
xxvi	c	vi Idus.	kl. Cyprian.	xxvi	xxvi
xxvii	d	v Idus.	kl.	xxvii	xxvii
xxviii	e	iiii Idus.	kl.	xxviii	xxviii
xxix	f	iii Idus.	kl. S. Michael.	xxix	xxix
xxx	g	ii Idus.	kl. Hierome.	xxx	xxx



October hath xxxj. dayes.

Sun.		Mornig prayer.		Evening prayer.	
Rise		ii. Lesson		ii. Lesson	
Falleth		ii. Lesson		ii. Lesson	

Palms.

A. Kalendar.		Remige.		Park. ii.		Ios. 10.		i. Cor. 16.	
b. vi.		Faith.		Judith. ii.		Ios. 12.		i. Cor. 1.	
c. vii.		Nonas.		Judith. ii.		Ios. 12.		i. Cor. 1.	
d. viii.		Id. Dennis.		Judith. ii.		Ios. 12.		i. Cor. 1.	
e. ix.		Id. Dennis.		Judith. ii.		Ios. 12.		i. Cor. 1.	
f. x.		Id. Dennis.		Judith. ii.		Ios. 12.		i. Cor. 1.	
g. xi.		Id. Dennis.		Judith. ii.		Ios. 12.		i. Cor. 1.	
h. xii.		Id. Dennis.		Judith. ii.		Ios. 12.		i. Cor. 1.	
i. xiii.		Id. Dennis.		Judith. ii.		Ios. 12.		i. Cor. 1.	
k. xiiii.		Id. Dennis.		Judith. ii.		Ios. 12.		i. Cor. 1.	
l. xv.		Id. Dennis.		Judith. ii.		Ios. 12.		i. Cor. 1.	
m. xvi.		Id. Dennis.		Judith. ii.		Ios. 12.		i. Cor. 1.	
n. xvii.		Id. Dennis.		Judith. ii.		Ios. 12.		i. Cor. 1.	
o. xviii.		Id. Dennis.		Judith. ii.		Ios. 12.		i. Cor. 1.	
p. xix.		Id. Dennis.		Judith. ii.		Ios. 12.		i. Cor. 1.	
q. xx.		Id. Dennis.		Judith. ii.		Ios. 12.		i. Cor. 1.	
r. xxi.		Id. Dennis.		Judith. ii.		Ios. 12.		i. Cor. 1.	
s. xxii.		Id. Dennis.		Judith. ii.		Ios. 12.		i. Cor. 1.	
t. xxiii.		Id. Dennis.		Judith. ii.		Ios. 12.		i. Cor. 1.	
u. xxiiii.		Id. Dennis.		Judith. ii.		Ios. 12.		i. Cor. 1.	
v. xxv.		Id. Dennis.		Judith. ii.		Ios. 12.		i. Cor. 1.	
w. xxvi.		Id. Dennis.		Judith. ii.		Ios. 12.		i. Cor. 1.	
x. xxvii.		Id. Dennis.		Judith. ii.		Ios. 12.		i. Cor. 1.	
y. xxviii.		Id. Dennis.		Judith. ii.		Ios. 12.		i. Cor. 1.	
z. xxix.		Id. Dennis.		Judith. ii.		Ios. 12.		i. Cor. 1.	
aa. xxx.		Id. Dennis.		Judith. ii.		Ios. 12.		i. Cor. 1.	
ab. xxxi.		Id. Dennis.		Judith. ii.		Ios. 12.		i. Cor. 1.	

Note that the 4. of Exodus is to be read the first of October at Morning Prayer, vnto their number. These be the heads of c.

# November hath xxx. dayes.

Sun		houre		8. mi. 12		3. mi. 48		Morning praye.		Evening praye.	
riseth		fallerh						ii. Lesson.		ii. Lesson.	
Psalmes.											
i	d	Kalend.	All Saints.	Matth. iii.	Deb. xi. xii.	Matth. b.	Apoc. 19				
ii	e	iii. No.		Eccl. 14	Luk. xviii	Eccl. xv.	Colos. ii				
iii	f	iiii. No.		xvi	xix	xvii	iii				
iiii	g	v. No.		xviii	xx	xviii	iiii				
v	A	vi. No.	Papst. con.	xx	xxi	xix	i. Thel. i				
vi	b	vii. No.	Leonard.	xxii	xxii	xx	ii				
vii	c	viii. No.		xxiii	xxiii	xvi	iii				
viii	d	ix. No.		xxiv	xxiiii	xxviii	iiii				
ix	e	x. No.		xxv	xxv	xxi	v				
x	f	xi. No.		xxvi	xxvi	xxii	ii. Thel.				
xi	g	xii. No.	S. Martin.	xxvii	xxvii	xxiii	ii				
xii	A	xiii. No.	Sol. in Sagit.	xxviii	xxviii	xxv	iii				
xiii	b	Idus	Idus.	xxix	vi	xxviii	i. Tim. i.				
xiiii	c	xv. kl.	D. combis.	xxx	vii	xi	ii. iii.				
xv	d	xvi. kl.	Dachur.	xli	viii	xlii	iii				
xvi	e	xvii. kl.		xliii	ix	xliiii	iv				
xvii	f	xviii. kl.	Hugh bish.	xlv	x	xlv	v				
xviii	g	xix. kl.		xlvii	xi	xlvii	ii. Tim. i.				
xix	A	xx. kl.		xlix	xii	l	iii				
xx	b	xxi. kl.	Comsto kin.	li	xiii	Baruc. i.	iiii				
xxi	c	xxii. kl.		Baruc. ii.	xiiii	ii	v				
xxii	d	xxiii. kl.	Cicillie.	liii	xv	Ma. i.	Titus i				
xxiii	e	xxiv. kl.	Clement.	lii	xvi	vi	ii. iii.				
xxiiii	f	xxv. kl.		Mat. ii.	xvii	vii	Phile. i.				
xxv	g	xxvi. kl.	Katherin.	liiii	xviii	viii	Hebre. i.				
xxvi	A	xxvii. kl.		li	xix	ix	ii				
xxvii	b	xxviii. kl.		lii	xx	x	iii				
xxviii	c	xxix. kl.		lii	xxi	xii	iiii				
xxix	d	xxx. kl.	Fall.	lii	xxii	xiii	v				
xxx	e	Idus	Andrew Ap.	lii	xxiii	xiiii	vi				

Note that the beginning of the xxi. Chapter of Ecclesiasticus (vnto) But when one is, he shall be read with the xxi. Chapter.

Note that the xxi. Chap. of Ecclesiasticus is to be read with the xxi. Chapter. After the xxi. Chap. &c.

December hath xxxj dayes.

Sun	Effect fallerth	houre	8. m. 12 3. m. 48	Morning prayer. ii. Lesson	Evening prayer. ii. Lesson

Psalmes.

		Kalend.		Elai. xiii	Acts. ii.	Elai. 15.	Heb. vii.
i	g	iiii No.		xbi	iii	xbii	viii
ii	A	iii No.		xbiii	iiii	xix	ix
iii	b	Idus. No.		cx. xxi	v	xxii	x
iv	c	Nonas.		cxiii	vi	xxiii	xi
v	d	viii Id.	Nicho. bish.	cxv	vi. vii	xxvi	xii
vi	e	vii Id.		cxviii	vi. viii	xxviii	xiii
vii	f	vi Id.	Con. of Pa	cxix	viii	xxx	James. i.
ix	g	v Id.		cxxi	ix	xxxi	ii
x	A	iiii Id.		cxliii	x	xxxiii	iii
xi	b	iii Id.		cxlv	xi	xxxvi	iiii
xii	c	Idus. Id.	Solin Cap.	cxlviii	xii	xxxviii	v
xiii	d	Idus.	Lucie.	cxlix	xiii	xl	i. Pet. i.
xiiii	e	xix kl.	Januarii.	cli	xiiii	clii	vi
xv	f	xviii kl.		cliii	xv	clviii	vii
xvi	g	xvii kl.	D Sapientia	clv	xvi	clvi	viii
xvii	A	xvi kl.		clviii	xvii	clviii	v
xviii	b	xv kl.		clix	xviii	l	vi. Pet. i.
xix	c	xiiii kl.		cl	xix	lii	vi
xx	d	xiii kl.	Fall.	clii	xx	liiii	vii
xxi	e	xii kl.	S. Thomas	Idus. 23.	xxi	Idus. 24.	i. John. i.
xxii	f	xi kl.		Elai. lv.	xxii	Elai. lvi.	ii
xxiii	g	x kl.		lvii	xxiii	lviii	iii
xxiiii	A	ix kl.	Fall.	lix	xxiiii	lx	iiii
xxv	b	viii kl.	Christmas.	Elai. lx.	Luke 2.	Elai. lvi.	Titus. 3.
xxvi	c	vii kl.	S. Sreuen.	Idus. 28.	Acts 6.7.	Eccle. 4.	Acts. 7.
xxvii	d	vi kl.	S. Iohn.	Eccle. v.	Renel. i.	Eccle. 6.	Renel. 2.
xxviii	e	v kl.	Innocents.	Idus. 31.	Acts 25.	Idus. i.	i. John. v.
xxix	f	iiii kl.		Elai. lxi.	xxvi	Elai. lxi.	ii. John.
xxx	g	iii kl.		lxiii	xxvii	lxiii	iii. John.
xxxi	A	Idus. kl.	Siluest. bish.	lxv	xxviii	lxvi	Jude

*¶ These to be obserued for holy  
dayes, and none other.*

**T**hat is to say, All Sundayes in the yere. The  
dayes of the feastes of the Circumcision of our  
Lorde Iesus Christ. Of the Epiphanye. Of the  
Purification of the blessed virgin. Of S. Mat-  
thias the Apostle. Of the Annunciation of the  
blessed virgin. Of S. Marke the Euangelist.  
Of Saint Philip and Iacob the Apostles. Of the Ascension of our  
Lorde Iesus Christ. Of the Natiuitie of S. Iohn Baptist. Of S.  
Peter the Apostle. Of saint James the Apostle. Of saint Bartho-  
lomewe Apostle. Of saint Matthe we apostle. Of saint Michael the  
Archangel. Of saint Luke the Euangelist. Of saint Simon and  
Iude the Apostles. Of al Saintes. Of saint Andrew the Apostle.  
Of saint Thomas the Apostle. Of the Natiuitie of our Lorde. Of  
saint Seuen the Martyr. Of saint Iohn the Euangelist. Of the  
holy Innocents. Monday and Tuesday in Easter weeke, and  
Monday and Tuesday in Whitsun weeke.

*¶ A rule to know when the Terme  
beginneth and endeth.*

**T**ight dayes before any Terme be, the Exchequer  
openeth for certaintie, except Trinitie Terme,  
whiche it is open but foure dayes before.

*¶ Hilary Terme beginneth the xxii. day of  
Ianuarie, if it bee not Sunday: If it be Sun-  
day, then the next day after, and endeth the xii. of*

*Februarie.*

*¶ Easter Terme beginneth xvii. dayes after Easter, and endeth  
fours dayes after the Ascension day.*

*¶ Trinitie Terme beginneth the next day after Corpus Christi  
day, and endeth the wednesday fortnight after.*

*¶ Michaelmas Terme beginneth the ix. of October, if it bee not  
Sunday, and endeth the xxviii. of Nouember,*



## The Preface.



There was neuer any thing by þe wit of man so well deuised, or so sure established, which in continuance of time hath not bin corrupted: as (among other things) it may plainly appeare by the Comon prayers in the Church, comonly called Diuine seruice. The first originall and ground wherof if a man would search out by the auncient fathers, he shal find that þe same was not ordeined but of a good purpose, & for a great aduancement of godlines. For they so ordered the matter, that the whole Bible (or the greatest part thereof) should be read ouer once in the yeere: intending thereby, that the Clergie, and specially such as were Ministers of the congregation, should (by often reading and meditation of Gods word) bee stirred vp to godlines themselves, and bee more able to exhort other by wholesome doctrine, and to comfort them, that were aduersaries to the truth. And further, that the people, by dayly hearing of holy scripture read in the Church, should continually profite more and more in the knowledge of God, and be the more enflamed with the loue of his true religion. But these many yeeres passed, this godly and decent order of the auncient fathers hath bene so altered, broken, & neglected, by planting in vncertaine Stories, Legends, Responses, Verses, vaine repetitions, Commemorations, and Synodalles, that commonly when any booke of the Bible was begun, before three or foure Chapters were read out, all the rest were vnread. And in this sort, the booke of Esai was begun in Advent, and the booke of Genesis in Septuagesima: but they were onely begun, and neuer read through. After a like sort were other bookes of holy scripture vsed. And moreover, whereas Saint Paul would haue such language spoken to the people in the Church, as they might vnderstande and haue profit by hearing the same: the seruice in this Church of England (these many yeeres) hath bene read in Latine to the people, which they vnderstoode not: so that they haue heard with their eares onely, and their heart, spirit, and minde haue not bene edified thereby. And furthermore, notwithstanding that the auncient fathers haue diuided the Psalmes into seven portions, whereof euery one was called a Doctourne: now

of



## The Preface.

of late time a few of them haue bene daily said, and oft repeated, and thereto deerey omitted. Wherof, the number and haruelt of the rules called the Pie, and the manifold chaungings of the seruice was the cause, that to turne the booke onely was so hard and intricate a matter, that many times there was more businesse to find out what should be read, then to reade it when it was found out.

These inconueniences therefore considered, here is set forth such an order, whereby the same shall be rectified. And for a readinesse in this matter, here is drawen out a Kalender for that purpose, which is plaine and easie to be understood, wherein (so much as may be) the reading of holy scriptures is to set forth, that all things shall be done in order, without breaking one piece thereof from another. For this cause bee cut off Anthemes, Responses, Imittations, and such like things as did breake the continuall course of the reading of the scripture. Yet because there is no remedie, but that of necessitie there must be some rules, therefore certaine rules are here set forth, which as they be fewe in number, so they be plaine and easie to be understood. So that here you haue an order for prayer (as touching the reading of holy scripture) much agreeable to y<sup>e</sup> minde and purpose of the olde fathers, and a great deale more profitable and commodious then that which of late was vsed. It is more profitable, because here are left out many things, whereof some be vntrue, some vncertaine, some vaine and superstitious, and is ordeined nothing to be read, but the very pure word of God, the holy Scriptures, or that which is evidently grounded vpon the same, and that in such a language and order, as is most easie and plaine for the vnderstanding both of the readers and hearers. It is also more commodious, both for the shortnesse thereof, and for the plainenes of the order, and for that the rules be fewe and easie. Furthermore, by this order the Curates shall neede none other Bookes for their publike seruice, but this booke and the Bible. By the meanes whereof, the people shall not bee at so great charges for bookes, as in times past they haue bene.

And where heretofore there hath bene great diuersitie in saying and singing in Churches within this Realme, some following Sarisburie vse, some Hereford vse, some the vse of Bangor, some of Yorke, and some of Lyncolie: nowe from henceforth all the whole Realme shall haue but one vse. And if any will iudge this way more painefull, because that all things must be read vpon the booke, whereas before by the reason of so often repetition, they coulde say

## The Preface.

many things by heart: Whose men will weigh their labour, with the profit and knowledge which daily they shall attaine by reading vpon the booke, they will not refuse the paine, in consideration of the great profit that shall ensue thereof.

And forasmuch as nothing can almost bee so plainly set forth, but doubtles may rise in the vse and practising of the same: To appease al such diuersitie (if any arise) & for the resolution of al doubtles concerning the maner howe to vnderstand, doe, & execute the things contained in this booke: The parties that so doubt, or diuersly take any thing, shall alway resorte to the Bishoppe of the Diocese, who by his discretion shall take order for the quieting & appeasing of the same, so that the same order be not contrary to any thing contained in this booke. And if the Bishoppe of the Diocese be in any doubt, then he may send for the resolution thereof vnto the Archbishop.

Though it bee appointed in the afoze written preface, that all things shall be read and sung in the Church in the English tongue, to the ende that the Congregation may be thereby edified: yet it is not ment, but when men say Morning and Evening prayer privately, they may say the same in any language that they themselves doe vnderstand.

And all Priests and Deacons shall bee bounde to say daily the Morning and Evening prayer, either privately or openly, except they be let by preaching, studying of diuinitie, or by some other vrgent cause.

And the Curate that ministrereth in euery parish Church or chappell, being at home, and not being otherwise reasonably lette, shall say the same in the parish Church or Chappell where he ministrereth, and shall toll a bell thereto, a conuenient time before he beginne, that such as bee disposed, may come to heare Gods worde, and to praye with him.

The



¶ The table and Kalender expressing  
the order of Psalmes and Lessons to be said at  
Morning and Euening prayer throughout the yēere,  
(except certaine proper Feasts) as the Rules follow-  
ing more plainly declare.

¶ The order how the Psalter is appoin-  
ted to be read.

**T**he Psalter shal be read through once every Mo-  
neth; and because that some Monethes be longer  
then some other be, it is thought good to make  
them even by this meanes. To every Moneth  
shal be appointed (as concerning this purpose) last  
thirtie dayes.

And because January and March haue one day above the sayde  
number, and February which is placed betweene them both, hath  
onely xxviii. dayes: February shal borrowe of eyther of the Mo-  
nethes (of January and March) one day: And so the Psalter which  
shal be read in Februarie, must beginne the last day of January, and  
ende the first day of March.

And whereas May, Iuly, August, October, and December haue  
xxxi. dayes apiece: It is ordered that the same Psalmes shal bee  
read the last day of the sayde monethes, which were read the day be-  
fore: So that the Psalter may begin againe the first day of the next  
moneth ensuing.

Nowe to knowe what Psalmes shal be read every day, looke in  
the Kalender the number that is appoynted for the Psalmes, & then  
finde the same number in this Table, and vpon that number shal you  
see what Psalmes shal be said at Morning and Euening prayer.

And where the Cxxx. Psalme is deuided into xxii. portions, and  
is ouerlong to be read at one time: it is so ordered; that at one time  
shall not be read above foure or five of the sayd portions, as you shall  
perceiue to be noted in this table following.

And here is also to be noted, that in this Table and in all other  
partes of the seruice, where any Psalmes are appoynted, the num-  
ber is exprest after the great English Byble, which from the ix.  
Psalme, vnto the Cxlviii. Psalme (folowing the diuision of the Be-  
thames) doth varie in number from the common Latine translation.

**A table for the order of the Psalmes  
to be said at Morning and Euening  
prayer.**

	Morning prayer.	Euening prayer.
1	i.ii.iii.iiii.v.	vi.vii.viii.
2	ix.x.xi.	xii.xiii.xiiii.
3	xv.xvi.xvii.	xviii.
4	19.20.21.	xxii.xxiii.
5	xxiiii.xxv.xxvi.	27.28.29.
6	xxx.xxxi.	32.33.34.
7	xxxv.xxxvi.	37.
8	xxxviii.xxxix.xl.	xli.xlii.xliii.
9	xliiii.xlv.xlvi.	xlvi.xlvii.xlviii.
10	l.li.iii.	liii.liiii.lv.
11	lvi.lvii.lviii.	lix.lx.lxi.
12	lxii.lxiii.lxiiii.	lxv.lxvi.lxvii.
13	lxviii.	lxix.lxx
14	lxxi.lxxii.	lxxiii.lxxiiii.
15	lxxv.lxxvi.lxxvii.	lxxviii.
16	lxxix.lxxx.lxxxi.	82.83.84.85.
17	86.87.88.	89.
18	xc.xci.xcii.	xciii.xciii.
19	xcv.xcvi.xcvii.	xcviii.xcix.c.ci.
20	cii.ciii.	ciii.
21	cv.	cvi.
22	cvii.	cviii.cix.
23	cx.cxi.cxii.cxiii.	cxiiii.cxv.
24	cxvi.cxvii.cxviii.	cxix. Inde.iiii.
25	Inde.v.	Inde.iiii.
26	Inde.v. (125.	Inde.iiii. (131.
27	120.121.122.123.124.	126.127.128.129.130.
28	132.133.134.135.	136.137.138.
29	139.140.141.	cxlii.cxliii.
30	144.145.146.	cxlvii.cxlviii.cxlix.cl.

¶ The

**The order how the rest of holy  
Scripture (beside the Psalter) is appoin-  
ted to be read.**

**T**he olde Testament is appointed for the first Lessons at Morn-  
ning and euening prayer, and shalbe read through euery peere  
once, except certaine bookes and chapters, which bee least edifying,  
and might best be spared, and therefore are left vntread.

The new Testament is appointed for the second Lessons at Morn-  
ning and Euening prayer, and shalbe read ouer orderly euery yeere  
thrice, beside the Epistles and Gospels: except the Apocalyp, out of  
the which, there bee onely certaine Lessons appointed vpon diuers  
proper feasts.

And to know what Lessons shalbe read euery day, finde the day of  
the Moneth in the Kalender, and there ye shall perceiue the bookes  
and Chapters that shall be read for the Lessons both at Mornning and  
Euening prayer.

And here is to bee noted, that whensoever there bee any proper  
Psalmes or Lessons appointed for the Sundayes, or for any feast,  
mouenable or vnmouenable: then the Psalmes and Lessons appointed  
in the Kalender, shalbe omitted for that time.

Ye must note also, that the Collect, Epistle and Gospel, appointed  
for the Sunday, shall serue all the weeke after, except there fall some  
feast that hath his proper.

When the yeeres of our Lord may be deuided into foure euen  
partes, which is euery fourth yeere: then the Sunday letter leapech,  
and that yeere the Psalmes and Lessons which serue for the xiiii.  
day of Februarie, shal be read againe the day following, except it bee  
Sunday, which hath proper Lessons of the olde Testament, appoin-  
ted in the table seruing to that purpose.

Also, wheresoever the beginning of any Lesson, Epistle, or Gos-  
pel, is not expessed, there ye must begin at the beginning of the  
Chapter.

And wheresoever is not expessed how farre shall bee read, there  
shall you reade to the end of the Chapter.

Item, so oft as the first Chapter of saint Matthe we is read either  
for Lesson or Gospel: ye shall begin the same at (The birch of Iesus  
Christ was on this wise. &c.) And the third Chapter of saint Lukes  
Gospel, shalbe read vnto (So that he was supposed to be the sonne  
of Ioseph.)



**Proper Lessons to be read for the first  
Lessons, both at Morning and Evening prayer,  
on the Sundayes throughout the yeere, and  
for some also the second Lessons.**

	Mattens.	Euensong.
<b>¶ Sundayes of Aduent.</b>		
<b>The first.</b>	<b>Esai. i.</b>	<b>Esai. ii.</b>
<b>ii</b>	<b>b</b>	<b>xxiii</b>
<b>iii</b>	<b>xxb</b>	<b>xxbi</b>
<b>iiii</b>	<b>xxp</b>	<b>xxvii</b>
<b>Sundayes af- ter Christ- mas.</b>		
<b>The first.</b>	<b>xxrb</b>	<b>xxrbiii</b>
<b>ii</b>	<b>li</b>	<b>plii</b>
<b>Sundayes af- ter the E- piphanie.</b>		
<b>The first.</b>	<b>xlvi</b>	<b>xlvi</b>
<b>ii</b>	<b>li</b>	<b>liii</b>
<b>iii</b>	<b>lb</b>	<b>lbi</b>
<b>iiii</b>	<b>lbii</b>	<b>lbiii</b>
<b>v</b>	<b>lii</b>	<b>lxviii</b>
<b>Septuagesima.</b>	<b>Gene. i.</b>	<b>Gene. ii.</b>
<b>Sexagesima.</b>	<b>iii</b>	<b>bi</b>
<b>Quinquage- sima.</b>	<b>ic</b>	<b>xii</b>

Proper Lessons.

Lea	Mattens	Euenfong.
First Sunday.	Gene. xiiii.	Gene. xxi.
ii	xxvii	xxviii
iii	xxix	clii
iiii	xlvi	clv
b	Exod. iiii	Exod. v.
bi	ix	f
Easter day.		
i. Lesson.	Exod. xii	Exod. xliii
ii. Lesson.	Rom. vi.	Act. ii

¶ Sundayes after Easter,

First Sunday.	Num. xvi	Num. xxi
ii	xxiii	xxv
iii	Deut. iiii	Deut. b
iiii	vi	vii
b	biii	ix
Sunday after Ascension day.	Deut. xii,	Deut. xiii
Whitsunday.		
First Lesson.	Deut. xvi	Wisdom. i.
ii. Lesson.	Act. x	Actes xix. It fortuned that while Apollo was at Co- rinth. &c.
	Then Peter opened his mouth, &c.	(vnto) After these things,
¶ Trinitie Sunday.		
i. Lesson.	Gene. xlviii.	Iosuah. i.
ii. Lesson.	Mat. iii.	

7 Sundayes after Trinitie.

<p> <i>fi</i>  <i>ii</i>  <i>iii</i>  <i>iiii</i>  <i>v</i>  <i>vi</i>  <i>vii</i>  <i>viii</i>  <i>ix</i>  <i>x</i>  <i>xi</i>  <i>xii</i>  <i>xiii</i>  <i>xv</i>  <i>xvi</i>  <i>xvii</i>  <i>xviii</i>  <i>xix</i>  <i>xx</i>  <i>xxi</i>  <i>xxii</i>  <i>xxiii</i>  <i>xxv</i>  <i>xxvi</i> </p>	<p> <i>Mattens.</i>  <i>Joshab.</i>  <i>Judg. iiii.</i>  <i>i. King. ii.</i>  <i>xii</i>  <i>xv</i>  <i>ii. King. xii.</i>  <i>xxii.</i>  <i>iii. King. xiii.</i>  <i>xviii.</i>  <i>xxi.</i>  <i>iii. King. v.</i>  <i>x.</i>  <i>xix</i>  <i>Jerem. v.</i>  <i>xxv</i>  <i>Ezech. ii.</i>  <i>xvi</i>  <i>xx</i>  <i>Dan. ii.</i>  <i>Joel. ii.</i>  <i>Abacuc. ii.</i>  <i>Proverb. ii.</i>  <i>xi</i>  <i>xiii</i>  <i>xv</i>  <i>xxvii</i> </p>	<p> <i>Eucenseng.</i>  <i>Joshab. xxi.</i>  <i>Judg. v.</i>  <i>i. King. iii.</i>  <i>xiii</i>  <i>xvii</i>  <i>ii. King. xxi.</i>  <i>xxiii</i>  <i>iii. King. xvii.</i>  <i>xix</i>  <i>xxii</i>  <i>iii. King. ix.</i>  <i>xviii</i>  <i>xxii</i>  <i>Jerem. xxii.</i>  <i>xxvii.</i>  <i>Ezech. xiiii.</i>  <i>xviii</i>  <i>xxii</i>  <i>Daniel. vi.</i>  <i>Niche. vi.</i>  <i>Proverb. i.</i>  <i>Proverb. iii.</i>  <i>xii</i>  <i>xiii</i>  <i>xvi</i>  <i>xix</i> </p>
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7 Lessons proper for Holy dayes.

	Martens.	Euenlong.
S. Andrew.	Proverb. xx.	Prou. xxi.
S. Thomas the Apostle.	xxiii.	xxiii.
Nauiuitie of Christ.		
i. Lesson.	Esa. ix.	Esa. vii. God spake once a gaine to &c.
ii. Lesson.	Luke ii. (vnto) And vnto me good will.	Citus iii. The kindnesse and lone. &c.
S. Steuen.		
i. Lesson.	Prou. xxviii.	Eccles. iiii.
ii. Lesson.	Acts vi. & vii. Steuen full of faith and power, &c. (vnto) And when forty yeeres, &c.	Acts vii. And when xl yeeres were expired, there appeared vnto Moles, &c. (vnto) Ste- uen full of the holy Ghost &c.
S. John.		
i. Lesson.	Eccles. v.	Eccles. vi.
ii. Lesson.	Apocalyp. i.	Apoc. xxii.
Innocents Day.	Jerem. xxxi. (vnto) Mozeo- uer I heard Ephraim.	wisledome. i.
Circumcisio.	Genesis xvi.	
i. Lesson.	Roman. ii.	Deu. x. (vnto) And now Ite.
ii. Lesson.		Colos. ii.

Proper Lessons.

Epiphanie. i. Lesson. ii. Lesson.	Matrens. Esa. xl. Luk. iii. (vnto) So þ hee was supposed to be the sonne of Ioseph.	Euen song. Esa. xlv. John ii. (vn- to) After this hee went to Capernaum.
Conuerſion of S. Paul. i. Lesson. ii. Lesson.	wiſdome. b. Acts. xxi. (vn- to) They heard him.	wiſdome. bi. Act. xxi.
Purification of the Virgin Marie. S. Matthias Annaciation of our Lady. Wednesday afoze Eaſter. Thursday a- foze Eaſter. Good Friday. Eaſter Euen. Sunday in Eaſter weeke. i. Lesson. ii. Lesson. Tuesday in Eaſter weeke. i. Lesson. ii. Lesson.	wiſdome. ix. wiſdome. xii. Eccle. ii. Dlee. xiii. Daniel. ix. Genes. xxi. Zacha. ix. Exod. xbi. Matth. xxviii Exod. xx. Luk. xxiii. vn- to And behold two of them.	wiſdome. xii. Eccle. i. Eccle. iii. Dlee. xiiii. Jerem. xxxi. Esa. liii. Exod. xxi. Exod. xbi. Actes. iii. Exod. xxxii. i. Cor. xv.



Proper Lessons.

	Martens,	Euenlong,
S. Marke.	Eccle. iiii.	Eccle. v.
Phillip and Jacob.	Eccle. vii.	Eccle. ix.
Ascension day.	Deut. x.	iii. King. ii.
Sunday in Whitsun- weeke.		
i. Lesson.	Gen. xi. (vnto) These are the generations of Sem.	Num. xi. Ga- ther vnto me 70. men &c. (vnto) Moses & the Elders returned.
ii. Lesson.	i. Cor. xii.	
Tuesday in Whitsun- weeke.	i. King. xix. Dauid came to Samuel to Rama. &c.	Deut. xxx.
S. Barnabe.	Eccle. x.	
i. Lesson.	Act. xiiii.	Eccle. xii.
ii. Lesson.		Act. xv. (vnto) After certain dayes.
S. Joh. Bap.	Mala. iii.	Mala. iiii.
i. Lesson.	Mat. xiiii.	Mat. xiiii.
ii. Lesson.		(vnto) when Jesus heard.
S. Peter.	Eccle. xv.	Eccle. xix.
i. Lesson.	Acts. iii.	Acts. iiii.
ii. Lesson.	Eccle. xxi.	Eccle. xxi.
S. James		
S. Bartho-		
lome w.	rrb	rrr.

Proper Lessons.

	Mattens.	Euenlong.
S. Matthew.	Ecclus. xxxb.	Ecclus. 38.
S. Michael.	xxxix.	xlvi.
S. Luke.	Ecclus. li.	Job. i.
Simon and Jude.		
i. Lesson.	Job xxxiii. xrb	xlvi.
All Saints.		
i. Lesson.	wisdome. lii. (vnto) Blessed is rather the barren.	wisdome b. (vnto) His tearfull also.
ii. Lesson.	Hebre. xi. xli. Saints by faith, (vnto) If ye indure chastening.	Apocallyp. 19. (vnto) And I saw an An- gel stand.

¶ Proper Psalmes on certaine dayes.

	Mattens.	Euenlong.
Christmas day.	Psal. { xix. xlb. lxxrb.	Psal. { lxxxix. cx. cxxxii.
Easter day.	ii. lbii. cx.	Cxiii. Cxiiii. Cxbiii.
Ascension day.	biii. xb. xri.	cxviii. lxbiii. Cviii.
Whitsun- day.	xlb. lxbii.	Cxiii. Cxb.

# An Act for the vniformitie of Common Prayer; and Service in the Church, and Administration of the Sacraments.

**W**HERE at the death of our late Soueraigne Lord King Edward the first, there remained one vniforme order of Common Service and Prayer, and of the administration of Sacraments, Rites and Ceremonies in the Church of England, which was set forth in one Booke, entituled, The Booke of Common prayer, and administration of Sacraments, and other Rites and Ceremonies in the Church of England, authorized by Acte of Parliament, holden in the fifth and sixth yeres of our late late Soueraigne Lord King Edward the first, entituled, An Acte for the vniformity of Common Prayer, and administration of the Sacraments: the which was repealed and taken away by Act of Parliament, in the first yere of the reigne of our late Soueraigne Lady Queene Mary, to the great decay of the due honour of God, and discomfort to the professors of the Truth of Christs Religion:

Be it therefore enacted by the authority of this present Parliament, That the said Statute of repeale, and every thing therein contained, onely concerning the said Booke, and the Service, Administration of Sacraments, Rites, & Ceremonies, contained as appointed in, or by the said Booke, shalbe void and of none effect, from and after the Feast of the Nativity of St. John Baptist next comming. And that the said booke with the order of Service, and of the Administration of Sacraments, Rites, and Ceremonies, with the alteration and additions therein added and appointed by this Statute shall stand, and be from and after the said feast of the Nativity of St. John Baptist, in full force and effect, according to the tenour and effect of this Statute: any thing in the foresaid Statute of repeale to the contrary notwithstanding.

And further bee it enacted by the Queenes Highnesse, with the assent of the Lords and Commons of this present Parliament assembled, and by the authority of the same, that all and singular Ministers in any Cathedral or parish Church, or other place within this Realme of England, Wales & the marches of the same, or other the Queenes dominions, shall from and after the feast of the Nativity of St. John Baptist next comming, be bounden to say vnto the Warden, Curson, celebration of the Lords Supper, and administration of each of the Sacraments, and all other Common and Open prayer, in such order and forme as is mentioned in the said Booke, so authorized by Parliament, in the said fifth and sixth yeres of the Reigne of King Edward the first, with one alteration or addition of certaine Lessons to be den on every Sunday in the yere, and the forme of the Letanie altered and corrected, and two sentences only added in the deliuerie of the Sacraments to the Communicants, & none other, or otherwise. And that if any manner of Parson, Vicar, or other whatsoeuer Minister, that ought or should say or say Common prayer mentioned in the said Booke, or minister the Sacraments, from and after the feast of the Nativity of St. John Baptist next comming, refuse to use the said Common prayers, or to minister the Sacraments in such Cathedral or Parish Church, or other places, as he should use to minister the same, in such order and forme as they be mentioned and set forth in the said Booke, or shall wilfully or obstinately (standing in the same) use any other Rite, Ceremony, Order, Forme, or Manner of celebrating of the Lords Supper, openly or privately, or Warden, Curson, Administration of the Sacraments, or other Open prayers, then is mentioned and set forth in the said Booke, (Open prayer in and thoroughout this Act, is meant that prayer which is for other to come vnto, or heare, either in Common Churches, or Priuate Chappels, or Oratories, commonly called The Service of the Church) or shall openly, declare,

## An acte for the Vniformitie

of speake any thing in the derogation, or depauning of the said Booke, or any thing therein contained, or of any part thereof, and shalbe thereof lawfully convicted, according to the statutes of this Realme, by verdict of twelve men, or by his owne confession, or by the notorious evidence of the fact: shal forfeit to the Queene his Righthe, her heires and successours, for his first offence the profit of all his spiritual benefices or promotions, comming or arising in any whole yeere next after his conviction: and also that the person so convicted, shall for the same offence suffer imprisonment the space of six moneths, without Baile or Mainprie. And if any such person once convicted of any offence concerning the premises, shall after his first conviction offend againe, or be thereof, in forme aforesaid, lawfully convicted: that then the same person shall for his second offence suffer imprisonment by the space of one whole yeere, and also shall thereafter be depprived ipso facto of all his spiritual promotions. And that if shall be lawfull to all persons or persons of all and singular the same spiritual promotions, or of any of them, to present or collate to the same, as though the person or persons so offending were dead. And that if any such person or persons, after he shall be twice convicted in forme aforesaid, shall offend against any of the premises the third time, or shalbe thereof, in forme aforesaid, lawfully convicted: that then the person so offending, and convicted the third time, shalbe depprived ipso facto of all his spiritual promotions, and also shall suffer imprisonment during his life.

And if the person that shall offend, and bee convicted, in forme aforesaid, concerning any of the premises, shall not be Benefices, nor have any spiritual Promotion: that then the same person so offending, and convicted, shal for the first offence suffer imprisonment during one whole yeere next after his last conviction, without Baile or Mainprie. And if any such person, not having any spiritual promotion, after his first conviction, shall offend againe in any thing concerning the premises, and shall, in forme aforesaid, be thereof lawfully convicted: that then the same person shal, for his second offence, suffer imprisonment during his life.

And it is ordained and enacted by the auctorite aforesaid, that if any person or persons inhabiting, after the said feast of the Nativite of S. John Baptist next comming, shall in any Churches, Houses, Rimes, or by other open words, declare or speak any thing in the derogation, depauning, or despising of the same Booke, or of any thing therein contained, or any part thereof, or shal by open fact, deed, or by open threatening, compel, or cause, or otherwise procure, or maintain any Person, Vicar, or other Minister, in any Cathedral of Parish Church, or in Chappell, or in any other place, to sing, or say any Common and Open prayer, or to minister any Sacrament, otherwise, or in any other manner and forme then is mentioned in the sayde Booke, or that by any of the said meanes, shall unlawfully interrupt or let any Person, Vicar, or other Minister, in any Cathedral or Parish Church, Chappell, or any other place, to sing or say Common and Open prayer, or to minister the Sacraments, or any of them in such manner and forme as is mentioned in the said Booke: that then every such person, being thereof lawfully convicted in forme aforesaid, shal forfeit to the Queene our Soueraigne Lady, her heires and successours, for the first offence an hundred markes. And if any person or persons, being once convicted of such offence, offend againe, or against any of the last recited offences, and shal, in forme aforesaid, be thereof lawfully convicted: that then the same person so offending and convicted, shal for the second offence forfeit to the Queene our Soueraigne Lady, her heires and successours four hundred markes. And if any person, after hee, in forme aforesaid shall have bene twice convicted of any offence concerning any of the last recited offences, shall offend the third time, and be thereof, in forme aforesaid, lawfully convicted: that then every person so offending and convicted, shal for his third offence forfeit to our Soueraigne Lady the Queene all his goods and catells, and shall suffer imprisonment during his life. And if any person or persons, that for his first offence concerning the premises, shall bee convicted in forme aforesaid, doe not pay the said summe to be payd by vertue of his conviction, in such manner and forme as the same ought to be payd, within six weekes next after his conviction: that then every person so convicted, and so not paying the same, shal for the same first offence, in stead of the said summe, suffer imprisonment by the space of six moneths, without baile or mainprie. And if any person or persons that for his second offence, concerning the premises, shall bee convicted in forme aforesaid, do not pay the said summe to bee payd by vertue of his conviction or this Statute in such manner and forme as the same ought to be payd, within six weekes next after his said second conviction: that then every person so convicted, and not so paying the same shal for the same second offence, in the stead of said summe suffer imprisonment during twelve moneths, without baile or mainprie. And that from and after the said feast of the Nativite of Saint John Baptist next comming, al and every person and persons, inhabiting within this Realme, or any other the Deemes Palatines dominions, shall diligently and faithfully, having no lawful or reasonable excuse to be absent, endeavour themselves to resort to their Parish Church or Chappell

## of Common prayer.

Chappel accustomed, or upon reasonable let thereof, so some small place where Common prayer and such Service of God shall be used in such time of let, upon every Sunday, and other dayes appointed and used to be kept as holydayes: and then and there to adhe obediently and soberly, during the time of Common prayer, preachings, or other Services of God there to be used and ministered, upon paine of punishment by the censures of the Church: and also upon paine that every person so offending, shall forfeit for every such offence twelue pence, to be levied by the Churchwardens of the Parish where such offence shall be done, to the use of the poore of the same Parish, of the goods, lands, and tenements of such offender by way of distress. And for due execution hereof, the Queenes most excellent Maiesty, the Laysd temporall, and all the Commons in this present Parliament assembled, doth in Gods Name earnestly require and charge all the Archbishops, Bishops, and other Ordinaries, that they shal indure themselves to the uttermost of their knowledges, that the due & true execution hereof may be had throughout their diocesse and charges, as they will answer before God, for such suits and plegues to whereunto Almighty God may iustly punish his people for neglecting his good and whole some Law And for the authority in this behalf, be it further enacted by the authority aforesaid, That all and singular the same Archbishops, Bishops, and all other their officers exercising Ecclesiasticall iurisdiction, aswell in place exempt as not exempt, within their Diocesse, shall have full power & authority by this Act, to reforme, correct, and punish by censures of the Church, all and singular persons, which shal offend within any their Iurisdiccions of Diocesse, after the sayd Feast of the Nativite of S. Iohn Baptist next coming, against this Acte and Statute: any other Law, Statute, priviledge, libertie, or promission heretofore made, had, or suffered, to the contrary notwithstanding.

And it is ordeined, and enacted by the authority aforesaid, That all and every Iustices of Oyer & Determiner, or Iustices of Assise, shall have full power and authority in every of their open & generall Sessions, to enquire, heare, and determine all, and all manner of offences that shall be committed or done contrary to any article contained in this present Acte, within the limits of the Commission to them directed, and to make proccesse for the execution of the same, as they may doe against any person being indicted before them of trespass, or lawfully committed thereof.

Providen alwayes, and be it enacted by the authority aforesaid, That all and every Arch-bishop and Bishop, shall or may at all time and times, at his libertie and pleasure, sojourn and associate himselfe, by vertue of this Act, to the said Iustices of Oyer and Determiner, or to the said Iustices of Assise, at every of the said open and general Sessions to be holden in any place within his Diocesse, for and to the inquiry, hearing and determining of the offences aforesaid.

Providen also, and be it enacted by the Authority aforesaid, That the Bookes concerning the sayd Service, shall at the costs & charges of the Parishioners of every Parish and Cathedrall Church, be attained and gotten before the said Feast of the Nativite of S. Iohn Baptist next following: and that all such Parishers and Cathedrall Churches, or other places where the said Bookes shall be attained and gotten before the said Feast of the Nativite of S. Iohn Baptist shall within thre weekes next after the said Bookes so attained and gotten, use the said Service, and put the same in use according to this Act.

And be it further enacted by the authority aforesaid, That no person or persons shalbe at any time hereafter impeached, or otherwile molested, of, or for any the offences aboves mentioned, hereafter to be committed or done contrary to this Act, unless he or they be offending, be therof indicted at the next general Sessions to be holden before any such Iustices of Oyer & Determiner, or Iustices of Assise, next after any offence committed or done contrary to the tenor of this Acte.

Providen alwayes, and be it ordeined and enacted by the authority aforesaid, that all and singular Laysd of the Parliament, for the third offence aboves mentioned shalbe tried by their Peeres.

Providen also, and be it ordeined and enacted by the authority aforesaid, that the Mayor of London, and all other Mayors, Bailiffes, and other head officers, of all and singular cities, boroughs & townes corporate, within this Realme, Wales, and the marches of the same, to the which Iustices of Assise doe not commonly repaire, shal have full power and authority, by vertue of this Act, to enquire, heare and determine the offences abovesaid, and every of them pecceily within fifteene dayes after the Feast of Easter and S. Michaels the Archangel, in like manner and forme as Iustices of Assise, and Oyer and Determiner may doe.

Providen alwayes, and be it ordeined and enacted by the authority aforesaid, that all and singular Archbishops and Bishops, and every of their Chancellers, Commissioners, Archdeacons, or other Ordinaries, having any peculiar Ecclesiasticall iurisdiction, shal have full power and



## An acte for the Vniformitie, &c.

and anabaptists, by vertue of this Act, shal so require in their dilacion, synowes, or else to be within their iurisdiction, at any other time and place, to take accusations and informations of all and euery the things aboue mentioned, done, committed, or perpetrated within the limits of their iurisdiction and anabaptists, and to punish the same by admonition, excommunication, sequestration or deprivation, as others censures and pœccles in like sort as heretofore hath bene used in like cases by the Quenes Ecclesiastical Lawes.

Provided alwayes, and he is enacted, that whateuer person offending in the premises, shal for the first offence receive punishment of the Ordinary, hauing a testimoniall thereof under the said Ordinaries seale, shall not for the same offence eschewes be convicted before the Iustices, and likewise receiving for the said first offence punishment by the Iustices, he shall not for the same offence eschewes receive punishment of the Ordinary: any thing contained in this Act to the contrary notwithstanding.

Provided alwayes and hee is enacted, that such ornaments of the Church, as of the Ministers thereof, shall be retained, and be in use, as was in this Church of England by the authority of Parliament in the second yeere of the reigne of king Edward the sixt, until other orders shall bee therein taken by authority of the Quenes Maiestie, with the aduise of her Commissioners, appointed and authorized vnder the great Seale of England, for causes Ecclesiasticall, as of the Metropolitane of this Realme. And also, that if there shall happen any contempt or irreuerence to bee used in the Ceremonies or Rites of the Church, by the misusing of the orders appointed in this Booke: the Quenes Maiestie may by the like aduise of the said Commissioners, as Metropolitane, ordaine and publish such further Ceremonies or Rites, as may be most for the advancement of Gods glory, the edifying of his Church, and the due reuerence of Christes holy Scriptures and Sacraments.

And he is further enacted by the authority aforesaid, that all lawes, statutes, and ordinances therein as to here by any other Service, administration of Sacraments, or Common prayer is limited, established, or let forth to be used within this Realme, or any other the Quenes Dominions and countries, shall from henceforth utterly be void, and of none effect.

¶ The



# The order where Morning and Euening prayer shall be vsed and said.

**T**He Morning and Euening prayer shall bee vsed in the accustomed place of the Church, Chappell, or Chancel, except it shal be otherwise determined by the Ordinary of the place. and the Chancels shall remaine as they haue done in times past,

And here is to be noted, that the Minister at the time of the Communion, and at all other times in his ministracion, shall vse such ornaments in the Chureh, as were in vse by authoritie of Parliament, in the Second yeere of the reigne of King Edward the sixt, according to the Acte of Parliament in that case made and provided.

## An order for Morning prayer daily throughout the yeere.

**A**T the beginning both of Morning prayer, and likewise of Euening praier, the Minister shall reade with a lowd voyce some one of these Sentences of the Scriptures that follow. And then shall he say that which is written after the said Sentences,

**A** What time soeuer a sinner both repent  
him of his sinne from the bottome of his  
heart, I will put all his wickednes out  
of my remembrance, saith the Lord.  
I doe know mine owne wickednesse,  
and my sinne is alway against me.

Turne thy face away from our sinnes ( O Lord )  
and blot out all our offences.

A sorrowfull spirit is a sacrifice to God : despise not  
( O Lord ) humble and contrite hearts.

C

Recit

Morning prayer.

Ioc. 2.

Kent your hearts, and not your garments, and turne to the Lord your God, because he is gentle and mercifull, he is patient, and of much mercy, and such a one that is soze for your afflictions.

Dan. 9.

O thee (O Lord God) belongeth mercy and forgiveness, for we have gone away from thee, and have not hearkened to thy voice, whereby we might walke in thy Lawes which thou hast appointed for vs.

Iere. 10.

Correct vs (O Lord) and yet in thy iudgement, not in thy fury, lest wee should be consumed, and bzought to nothing.

Matt. 3.

Amend your liues, for the kingdome of God is at hand.

Luke 15.

I will goe to my father, and say to him, Father, I haue sinned against heauen and against thee: I am no more worthy to be called thy sonne.

Psal. 143.

Enter not into iudgement with thy seruants, O Lord: for no flesh is righteous in thy sight.

1. Iohn. 1.

If we say that we haue no sinne, wee deceiue our selues, and there is no truthe in vs.



Carely beloued brethren, the Scripture moueth vs in sundry places, to acknowledge and confesse our manifold sinnes and wickednes, a that we should not dissemble nor cloke them before the face of Almighty God our heauenty father, but confesse them with an humble, lowly, penitent, and obedient heart to the ende that we may obtaine forgiveness of the same, by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sinnes before God, yet ought wee most chiesly so to do, when we assemble and meete together, to render thanks for the great benefits that we haue receiued at his handes, to set forth his most worthy prayse, to heare his most holy word, and to aske

## Morning prayer.

of all those things which be requisite and necessary, as well for the body as the soule. wherefore I pray and beseech you, as many as bee here present, to accompany me with a pure heart and humble hope, unto the throne of the heavenly grace, saying after me.

¶ A generall confession to bee said of the whole Congregation after the Minister, kneeling.

**A** Almighty and most mercifull Father, we haue erred and strayed from thy wayes like loose sheepe, we haue followed too much the deuises & desires of our owne hearts, we haue offended against thy holy Lawes, we haue left vndone those things which we ought to haue done, And we haue done those things which we ought not to haue done, And there is no health in vs: But thou, O Lord, haue mercie vpon vs miserable offenders. Spare thou them, O God, which confesse their faults. Reliefe thou them that be penitent, according to thy promises declared vnto mankinde in Christ Iesu our Lord. And grant, O most mercifull Father, for his sake, that we may hereafter liue a godly, righteous, and sober life, to the glory of thy holy Name, Amen.

¶ The absolution or remission of sinnes to be pronounced by the Minister alone.

**A** Almighty God, the Father of our Lord Iesus Christ, which desireth not the death of a sinner, but rather that hee may turne from his wickednesse and liue, and hath giuen power and commandement to his ministers, to declare and pronounce to his people, being penitent, the absolution and remission of their sinnes: hee pardoneth and absolveth all them which truly repent, and vnfeignedly beleene his holy Gospel. wherefore we beseech him to graunt vs true repentance and his holy Spirit, that those things may please him which we do at this present, and that

## Morning prayer.

the rest of our life hereafter may be pure and holy, so  
that at the last wee may come to his eternall joy,  
through Iesus Christ our Lord.

The people shall answer, Amen.

¶ Then shall the Minister begin the Lords prayer with  
a loude voyce.

**O**ur father which art in heauen, ac.

Then likewise he shall say.

**L**ord open thou our lips.

Answer.

And our mouth shall shew forth thy praise.

Priest.

**G**od make speede to saue vs.

Answer.

**L**ord make hast to helpe vs.

Priest.

Glorie be to the father, ac.

As it was in the beginning, ac.

Praise ye the Lord.

Then shall he say or sing this Psalm following.

**C**ome, let vs sing vnto the Lord: let vs  
heartily reioyce in the strength of our sal-  
uation.

Let vs come before his presence with  
reuerencing: and let vs our selues glad  
in him with psalmes.

For the Lord is a great God: and a great King a-  
bove all gods.

In his hand are all the corners of the earth: and  
the strength of the hills is his also.

The sea is his, and he made it: and his hands pre-  
pared the dry land.

Come, let vs worship and fall downe: and kneele  
before the Lord our maker.

For he is the Lord our God: and we are the people  
of



## Morning prayer.

of his pasture, and the sheepe of his hands.

To day if ye will heare his voyce, harden not your hearts: as in the prouocation, and as in the day of temptation in the wildernesse.

When your fathers tempted me: proued me, and sa to my wothes.

fourtie yeeres long was I grieved with this generation, and said: It is a people that do erre in their hearts, for they haue not knowen my wayes.

unto whom I swaie in my wraath: that they should not enter into my rest.

Glozy be to the father: ac. As it was in the ac.

¶ Then shall follow certaine Psalmes in order, as they bee appointed in a Table made for that purpose, except there be proper Psalmes appointed for that day. And at the end of euery Psalme throughout the yecre, and likewise in the end of Benedictus, Benedicite, Magnificat, and Nunc dimittis, shall be repeated, Glozy be to the father, ac.

As it was in the, ac.

¶ Then shall be read two Lessons distinctly with a lowd voyce, that the people may heare. The first of the Old Testament, the second of the New, like as they bee appointed in the Kalender, except there bee proper Lessons assigned for that day: The Minister that readeth the Lesson standing, and turning him so as he may be best heard of all such as bee present. And before euery Lesson, the Minister shall say thus, The first, second, third, or fourth Chapters of Genesis or Exodus, Matthew, Marke, or other like, as is appointed in the Kalender. And in the end of euery Chayter, he shall say, Here endeth such a Chapter of such a Booke.

¶ And to the end the people may the better heare, in such places where they doe sing, there shall the Lessons bee sung in a plaine tune, after the maner of distinct reading: and likewise the Epistle and Gospel. After the first Les-

## Morning prayer.

son, shall follow. Te Deum laudamus, in English, dayly throughout the whole yeere.

Te Deum  
laudamus,

**V**e praise thee, O God: wee knowledg  
thee to be the Lord.

All the earth doeth worship thee: the  
Father everlasting.

To thee all Angels cry aloud: the  
heavens, and all the powers therein.

To thee Cherubin, & Seraphin: continually do cry.

Holy, holy, holy: Lord God of Sabaoth.

Heaven & earth are full of the Majesty: of thy glory.

The glorious company of the Apostles: praise thee.

The goodly fellowship of the Prophets: praise thee.

The noble army of Martyrs: praise thee.

The holy Church throughout all the world: doeth  
knowledg thee.

The Father: of an infinite Majesty.

Thine honourable: true, and onely Sonne.

Also the holy Ghost: the Comforter.

Thou art the King of glory: O Christ.

Thou art the everlasting Sonne: of the Father.

When thou tookest vpon thee to deliuer man: thou

diddest not abhorre the Virgins wombe.

When thou hadest overcome the sharpnesse of

death: thou diddest open the kingdome of heaven to

all beleeuers.

Thou sittest at the right hand of God: in the glory

of the Father.

We beleeue that thou shalt come: to be our Judge.

We therefore pray thee to helpe thy seruants: whom

thou hast redeemed with thy precious blood.

Make them to bee numbred with thy Saints: in

glory everlasting.

O Lord saue thy people: and blesse thine heritage.

Gouerne them: and lift them by for ever.

May.

## Morning prayer.

Day by day : we magnifie thee.

And we worship thy Name : euer world without end.  
Wouldeste (O Lord:) to keepe vs this day without  
finne;

O Lord haue mercy vpon vs: haue mercy vpon vs.

O Lord let thy mercy lighten vpon vs: as our trust  
is in thee.

O Lord, in thee haue I trusted: let mee neuer bee  
confounded.

¶ Or this Canticle, Benedicite omnia opera, &c.

O Al ye works of the Lord, blesse ye the Lord: praise  
him and magnifie him for euer. Benedi-  
cite.

O ye Angels of the Lord, blesse ye the Lord: praise  
him and magnifie him for euer.

O ye heavens, blesse ye the Lord: praise him and  
magnifie him for euer.

O yee waters that be about the firmament, blesse  
ye the Lord: praise him and magnifie him for euer.

O all yee powers of the Lord, blesse ye the Lord:  
praise him and magnifie him for euer.

O ye Sunne and Moone, blesse ye the Lord: praise  
him and magnifie him for euer.

O yee starres of heauen, blesse ye the Lord: praise  
him, and magnifie him for euer.

O yee showres and dew, blesse ye the Lord: praise  
him and magnifie him for euer.

O ye winde of God, blesse ye the Lord: praise him  
and magnifie him for euer.

O ye fire and heate, blesse ye the Lord: praise him  
and magnifie him for euer.

O yee winter and Summer, blesse ye the Lord:  
praise him and magnifie him for euer.

O ye dewes and frosts, blesse ye the Lord: praise  
him and magnifie him for euer.

O yee frost and cold, blesse ye the Lord: praise him

## Morning payer.

and magnifie him for euer.

O ye yre and snow, blesse ye the Lord: praise him  
and magnifie him for euer.

O ye nights and dayes, blesse ye the Lord: praise  
him and magnifie him for euer.

O ye light and darknesse, blesse ye the Lord: praise  
him and magnifie him for euer.

O yee lightnings and clouds, blesse yee the Lord:  
praise him and magnifie him for euer.

O let the earth blesse the Lord: yea, let it praise  
him and magnifie him for euer.

O yee mountaines and hilles, blesse ye the Lord:  
praise him and magnifie him for euer.

O all ye greene things vpon the earth, blesse ye the  
Lord: praise him and magnifie him for euer.

O yee welles, blesse yee the Lord: praise him and  
magnifie him for euer.

O ye Seas and floods, blesse ye the Lord: praise  
him and magnifie him for euer.

O ye whales & all that mooue in the waters, blesse  
ye the Lord: praise him and magnifie him for euer.

O all ye foules of the aire, blesse ye the Lord: praise  
him and magnifie him for euer.

O all ye beasts and cattell, blesse ye the Lord: praise  
him and magnifie him for euer.

O ye children of men, blesse ye the Lord: praise him  
and magnifie him for euer.

O let Israel blesse the Lord: praise him and mag-  
nifie him for euer.

O ye Priests of the Lord, blesse ye the Lord: praise  
him and magnifie him for euer.

O ye seruants of the Lord, blesse ye the Lord: praise  
him and magnifie him for euer.

O ye spirits and soules of the righteous, blesse yee  
the Lord: praise him and magnifie him for euer.

O ye

## Morning prayer.

O re holy and humble men of heart, blesse ye the Lord: praise him and magnifie him for ever.

O Anantas, Azarias, and Misael, blesse ye the Lord: praise him and magnifie him for ever.

Glozy be to the father, and to the Sonne, &c.

As it was in the beginning, &c.

¶ And after the second Lesson, shalbe vsed and said Benedictus in English, as followeth.

**B**lessed be the Lord God of Israel: for he hath visited and redeemed his people.

And hath raised by a mighty saluation for vs: in the house of his seruant Dauid.

As he spake by the mouth of his holy Prophets: which haue bene since the world began.

That we should be saued from our enemies: and from the hands of all that hate vs.

To performe the mercy promised to our forefathers: and to remember his holy Couenant.

To performe the othe which he sware to our forefather Abraham: that he would giue vs.

That we being deliuered out of the hands of our enemies: might serue him without feare.

In holinesse and righteousness before him: all the dayes of our life.

And thou Childe shalt be called the Prophet of the Highest: for thou shalt goe before the face of the Lord, to prepare his wayes.

To giue knowledge of saluation vnto his people: for the remission of their sinnes.

Through the tender mercy of our God: whereby the day spring from an high hath visited vs.

To giue light to them that sit in darkenesse: and in the shadow of death: and to guide our feete into the way of peace.

Glozy be to the father, &c. As it was in the, &c.

Or.



## Morning prayer.

¶ Or this C. Psalme. *Tubilate Deo.*

*Tubilate  
Deo.*

**O** Be ioyfull in the Lord (all yee lands :) serue the Lord with gladnesse, & come before his presence with a song.

Be ye sure that the Lord hee is God : it is hee that hath made vs, and not we our selues, we are his people, and the sheepe of his pasture.

¶ Go your way into his gates with thanksgiving, and into his Courts with praise : be thankfull vnto him, and speake good of his Name.

For the Lord is gracious, his mercy is euermore lasting : and his trueth endureth from generation to generation.

Glozy be to the Father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

¶ Then shall be sayd the Creed, by the Minister, and the people, standing.

**I** beleue in God, the Father Almighty, maker of heauen and earth : and in Iesus Christ his onely Sonne our Lord, which was conceived by the holy Ghost, borne of the Virgin Mary, suffered vnder Ponce Pilate, was crucified, dead, and buried, he descended into hell, the third day he rose againe from the dead, hee ascended into heauen, & sitteth on the right hand of God the Father Almighty. from thence shall hee come to iudge the quicke and the dead. I beleue in the holy Ghost, the holy catholique Church, the Communion of Saints, the forgiveness of sinnes, the resurrection of the body, and the life euermore lasting, Amen.

¶ And after that, these prayers following, as well at Evening prayer, as at Morning prayer, all deuoutly kneeling, the Minister first pronouncing with a lowd voyce.

**The Lord be with you.**

Answer

## Morning prayer.

And with thy spirit.

The Minister.

Let vs pray.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

Then the Minister, Clerks, and people shall say the

Lords prayer in English, with a loud voyce.

Our father which art in heauen.

Then the Minister standing vp shall say.

Lord shew thy mercy vpon vs.

Answer.

And grant vs thy saluation.

Priest.

Lord saue the king.

Answer.

And mercifully heare vs when wee call vpon thee.

Priest.

Indue thy Ministers with righteousnesse.

Answer.

And make thy chosen people perfect.

Priest.

Lord saue thy people.

Answer.

And blesse thine inheritance.

Priest.

Giue peace in our time, O Lord.

Answer.

Because there is none other that fighteth for vs,

but onely thou, O God.

Priest.

O God make cleane our hearts within vs.

Answer.

And take not thy holy Spirit from vs.

Then.

## Euening prayer.

¶ Then shall follow three Collects. The first of the day, which shalbe the same that is appointed at the Communion. The second for peace. The third, for grace to liue well. And the two last Collects shall neuer alter, but daily be said at Morning prayer throughout all the yeere as followeth.

¶ The second Collect for peace.

**O** God which art the authour of peace, and loue of concord, in knowledge of whom standeth our eternall life, whose seruice is perfect freedome, defend vs thy humble seruants in all assaults of our enemies, that we surely trusting in thy defence, may not feare the power of any aduersaries, through the might of Iesus Christ our Lord, Amen.

¶ The third Collect for grace.

**O** Lord our heavenly father, Almighty and everlasting God, which hast safely brought vs to the beginning of this day, defend vs in the same with thy mighty power, and grant that this day we fall into no sinne, neither runne into any kind of danger: but that all our doings may bee ordered by thy gouernance, to doe alwayes that is righteous in thy sight, through Iesus Christ our Lord, Amen.

¶ An order for Euening prayer  
throughout the yeere.

¶ The Priest shall say.

**O** father which art in heauen, ac.

Then likewise he shall say.

**O** Lord open thou our lips.

And our mouth shall shew forth thy

praise.

Priest



## Euening prayer.

Priest.

O God make speed to saue vs.

Answer.

O Lord make haste to helpe vs.

priest.

Glozy be to the father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

Prayse ye the Lord.

Then the Psalmes in order as they be appointed in the table for Psalmes, except there be proper Psalmes appointed for that day. Then a Lesson of the old Testament, as is appointed likewise in the Kalender, except there be proper Lessons appointed for that day. After that Magnificat in English as followeth.



My soule doth magnifie the Lord: and my spirit hath reioyced in God my saviour, Magnificat. Luke 1.  
for hee hath regarded: the lowlinesse of his handmaiden.

for behold from henceforth: all generations shall call me blessed.

for he that is mighty hath magnified me: and holy is his Name.

And his mercy is on them that feare him: throughout all generations.

He hath shewed strength with his arme: hee hath scattered the proud in imagination of their hearts.

He hath put downe the mighty from their seat: and hath exalted the humble and meeke.

He hath filled the hungry with good things: and the rich he hath sent empty away.

He remembering his mercy hath holpen his servant Israel: as he promised to our forefathers, Abraham, and his seede for ever.

Glozy be to the father and to the Sonne, &c.


As it was in the beginning, is now, &c.

Or

## Euening prayer.

Or els this Psalm.

Cantate  
Domino.  
Psal. 98.

 Sing vnto the Lord a new song: for he hath done marueflous things.  
with his owne right hand, and with his holy arme: hath he gotten himselte the victory.

The Lord declared hys saluation: his righteousness hath he openly shewed in the sight of the heathen.

He hath remembred his mercy and trueth toward the house of Israel: and at the ends of the world haue seene the saluation of our God.

Shew your selues ioyfull vnto the Lord, all ye lands: sing, reioyce, and giue thanks.

Praise the Lord vpon the Harpe: sing to the Harpe with a Psalm of Thankesgiving.

with Trumpets also and Hammes: O shew your selues ioyfull before the Lord the King.

Let the Sea make a noise, and all that therein is: the round world, and they that dwell therein.

Let the floods clap their hands, and let the hills be ioyfull together before the Lord: for he is come to iudge the earth.


with righteousness shall hee iudge the world: and the people with equitie.

Glorie be to the father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

¶ Then a Lesson of the New Testament, And after that Nunc dimittis in English, as followeth.

Nunc di-  
mittis.  
Luk. 2. 29.

 O Lord now lettest thou thy seruant depart in peace: according to thy word.

for mine eyes haue seene: thy saluation.

which thou hast prepared: before the face of all people.

To be a light to lighten the Gentiles: and to be the glory of thy people Israel.

Glorie be to the father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

Or



## Euening prayer.

¶ Or else this Psalme.

**G**od be mercifull vnto vs, and blesse vs: and shew vs the light of his countenance, and be mercifull vnto vs. Deus miseratur. Psal. 67.

That thy way may be knowen vpon earth: thy saving health among al Nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the Nations reioyce and bee glad: for thou shalt iudge the folke righteously, and gouerne the Nations vpon earth.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring forth her increase: and God, euen our owne God, shall giue vs his blessing.

God shall blesse vs: and all the endes of the world shall feare him.

Glorie be to the Father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

¶ Then shal follow the Creed, with other prayers, as is before appointed at morning prayer after Benedictus, and with three Collects. First of the day. The second for peace. The third for ayde against all perils, as hereafter followeth: which two last Collects shall be dayly said at Euening prayer, without alteration.

¶ The second Collect at Euening prayer.

**O** God, from whom all holy desires, all good counsels, and all iust workes doe proceed: giue vnto thy seruants that peace which the world cannot giue: that both our hearts may be set to obey thy Comandments, and also that by thee wee being defended from the feare of our enemies, may passe our time in rest and quietnes, through the merits of Iesus Christ our Saviour, Amen.

¶ The

## Quicunque vult.

The third Colledge for ayde against all perills.

**L**ighten our darthemelle we beseech thee, O Lord,  
and by thy great mercy defend vs from all perills  
and dangers of this night for the loue of thy onely  
Sonne our Saviour Iesus Christ, Amen.

**I**n the feast of Christmas, the Epiphany, Saint Mathie,  
Easter, the Ascension, Pentecost, S. Iohn Baptist, Saint  
James, Saint Bartholomew, S Mathew, S. Simon and  
Iude, Saint Andrew, and Trinitie Sunday, shall be sung  
or said immediately after Benedictus, this confession of  
our Christian faith.

## Quicunque vult.

**V**holoer will be saued: befoze al things  
it is necessary, that he holde the Catho-  
lique faith.

whiche faith except every one do keep  
holy and vndeiled: without doubt hee  
shall perish euerlastingly.

And the Catholique faith is this: that we worship  
one God in Trinitie, and Trinitie in vnitie.

Neither confounding the persons: nor diuiding  
the substance.

For there is one person of the father, another of  
the Sonne: another of the holy Ghost.

But the Godhead of the father, of the Sonne, and  
of the holy Ghost, is all one: the glory equall, the ma-  
iestie coeternall.

Such as the father is, such is the Sonne: & such  
is the holy Ghost.

The father vncreate, the Sonne vncreate: and  
the holy Ghost vncreate.

The father incomprehensible, the Sonne incom-  
prehensible: and the holy Ghost incomprehensible.

The father eternall, the Sonne eternal: and the  
holy Ghost eternall.

And

## Quicunque uult.

And yet they are not three eternals: but one eternal.

As also there are not three incomprehensibles: nor three increasable: but one decreasable, and one incomprehensible.

So likewise the Father is Almighty, the Sonne Almighty: and the holy Ghost Almighty.

And yet they are not three Almighties: but one Almighty.

So the Father is God, the Sonne is God: and the holy Ghost is God.

And yet they are not three Gods: but one God.

So likewise the Father is Lord, the Sonne Lord: and the holy Ghost Lord.

And yet not three Lords: but one Lord.

For like as we be compelled by the Christian doctrine: to acknowledge every person by himselfe to be God and Lord.

So are we forbidden by the catholic Religion: to say there be three Gods, or three Lords.

The Father is made of none: neither created, nor begotten.

The Sonne is of the Father alone: not made, nor created, but begotten.

The holy Ghost is of the Father, & of the Sonne: neither made, nor created, nor begotten, but proceeding.

From the Father, not by the Father: and from the Sonne, not by the Sonne: but with the Father, & the Sonne, together.

Who with the Father, & the Sonne, together, worshiped & glorified.

And in this Trinity, none is greater or lesse then another.

But the whole three persons be coeternal together: and coequal.

So that in all things, as is aforesayd: the Unity is

¶

Trinitie.

## Quicumque uult.

Trinitie, & the Trinitie in unitie is to be worshipped.  
He therefore that will be saved: must thus thinke  
of the Trinitie.

Furthermore it is necessary to everlasting saluati-  
on: that he also beleue rightly in the incarnation of  
our Lord Iesus Christ.

For the right faith is, that wee beleue and con-  
fesse: that our Lord Iesus Christ, the Sonne of God  
is God and man.

God of the substance of the Father, begotten be-  
fore the world: and man of the substance of his mo-  
ther, borne in the world.

Perfect God, and perfect man: of a reasonable  
soule, and humane flesh subsisting.

Equall to the Father as touching his Godhead:  
and inferiour to the Father touching his manhood.

Who although hee be God and man: yet hee is not  
two, but one Christ.

One, not by conversion of the Godhead into flesh:  
but by taking of the manhood into God.

One altogether, not by confusion of substance: but  
by unitie of person.

For as the reasonable soule and flesh is one man: so  
God and man is one Christ.

Who for our saluation: descended into hel-  
lom, againe the third day from the dead.

Hee ascended into heauen, he sitteth on the right  
hand of the Father: God Almighty: from whence he  
shall come to iudge the quicke and the dead.

At whose coming all men shall rise againe with  
their bodies: and shall giue account for their owne  
workes.

And they that haue done good, shall goe into life e-  
uerlasting: and they that haue done euil, into euerla-  
sting fire.

This

## The Litanie.

This is the Catholique faith: which except a man beleue faithfully, he cannot be saved.

Glorie be to the father, &c. As it was in the ec.

This ended the order of Morning and Evening prayer thorowout the whole yeere.

Here followeth the Litanie to be vsed  
upon Sundayes, Wednesdayes and Fridayes, now  
and at other times when it shall be com-

manded by the Ordinary.

**O** God the father of heaven: haue mercie  
vpon vs miserable sinners.

**O** God the Father of heaven: haue mercy  
vpon vs miserable sinners.

**O** God the Sonne redeemer of the  
world: haue mercie vpon vs miserable sinners.

**O** God the Sonne redeemer of the world: haue mercie  
vpon vs miserable sinners.

**O** God the holy Ghost proceeding from the father  
and the Sonne: haue mercie vpon vs miserable sin-  
ners.

**O** God the holy Ghost proceeding from the Father and  
the Sonne: haue mercy vpon vs miserable sinners.

**O** holy, blessed, & glorious Trinitie, three persons  
and one God: haue mercy vpon vs miserable sinners.

**O** holy, blessed and glorious Trinitie three persons and  
one God: haue mercy vpon vs miserable sinners.

Remember not Lord our offences, nor the offences  
of our forefathers, neither take thou vengeance of  
our sinnes: spare, O good Lord, spare thy people  
whome thou hast redeemed with thy most precious  
blood, and be not angry with vs for ever.

Spare vs good Lord,  
from all euill and mischief, from sinne, from the



# The Lament

crafts and assaults of the deuil, from the wrath, and  
from everlasting damnation.

Good Lord deliuer vs.

from all blindness of heart, from pride, haire glo-  
ry, and hypocrisie, from enuie, hatred, and malice, and  
all vncharitableness.

Good Lord deliuer vs.

from fornication, and all other deadly sinne, and  
from all the deceits of the world, the flesh, and the deuil.

Good Lord deliuer vs.

from lightning and tempest, from plague, pesti-  
lence, and famine, from battell and murder, and  
from sudden death.

Good Lord deliuer vs.

from all lechery and yrate concupiscence, from all  
false doctrine and heresie, from hardness of heart, and  
contempt of thy word and Commandement.

Good Lord deliuer vs.

By the myserie of thy holy incarnation, by thy  
holy nativity and Circumcision, by thy Baptisme,  
fasting and temptation.

Good Lord deliuer vs.

By thine agonie and bloody sweate, by thy crosse  
and passion, by thy precious death and buriall, by thy  
glorious resurrection and ascension, and by thy com-  
ming to the holy Ghost.

Good Lord deliuer vs.

In all time of our tribulation, in all time of our  
weaknes, in the hour of death, and in the day of iudge-  
ment.

Good Lord deliuer vs.

Our sinners but beseech thee where be thy  
God, and that thou wilt be true to him and gouerne  
thy holy Church vnder his in all right ways.

We beseech thee to heare vs, good Lord.

That

## The Letany.

That it may please thee to keepe and strengthen in the true worshipping of thee, in righteousness and holiness of life, thy servant James, our most gracious King and governour.

*Charles*

We beseech thee to heare vs good Lord.

That it may please thee to rule his heart in thy faith, feare, and loue, and that he may euermore haue assistance in thee, and ever seeke thy honour and glory.

We beseech thee to heare vs good Lord.

That it may please thee to be his defender and keeper, giuing him the victorie ouer all his enemies.

We beseech thee to heare vs good Lord.

That it may please thee to blesse and preserue our gracious Queene Anne, Prince Henry, and the rest of the King and Queenes royall issue.

We beseech thee to heare vs good Lord.

That it may please thee to illuminate all Bishops, Pastors, and Ministers of the Church, with true knowledge and vnderstanding of thy word, and that both by their preaching and liuing they may set it forth, and shew it accordingly.

We beseech thee to heare vs good Lord.

That it may please thee to endue the Lords of the Counsel, and all the Nobilitie, with grace, wisdom, and vnderstanding.

We beseech thee to heare vs good Lord.

That it may please thee to blesse and keep the Magistrates, giuing them grace to execute iustice, and to maintaine truerth.

We beseech thee to heare vs good Lord.

That it may please thee to blesse and keepe all thy people.

## The Lcany.

We beseech thee to heare vs, &c.

That it may please thee to giue to all Nations, vnitte, peace and concord.

We beseech thee to heare vs, &c.

That it may please thee to giue vs an heart to loue and dread thee, and diligently to liue after thy Commandements.

We beseech thee to heare vs, &c.

That it may please thee to giue to all thy people increase of grace, to heare meekely thy word, and to receiue it with pure affection, and to bring forth the fruits of the spirit.

We beseech thee to heare vs, &c.

That it may please thee to bring into the way of truth, all such as haue erred, and are deceived.

We beseech thee to heare vs, &c.

That it may please thee to strengthen such as doe stand, and to comfort and helpe the weake hearted, and to raise vp them that fall, and finally to beat downe Satan vnder our feet.

We beseech thee to heare vs, &c.

That it may please thee to succour, helpe and comfort all that be in danger, necessitie and tribulation,

We beseech thee to heare vs, &c.

That it may please thee to preserue all that trauell by land or by water, all women labouring of child, all sicke persons and yong children, and to shew thy pittie vpon all prisoners and captiues.

We beseech thee to heare vs, &c.

That it may please thee to defende and provide for the fatherlesse children and widowes, and all that be desolate and oppressed.

We

## The Letany.

We beseech thee to heare vs, &c.

**That it may please thee to haue mercie vpon all men.**

We beseech thee to heare vs, &c.

**That it may please the to forgive our enemies, persecutours and slaunders, and to turne their hearts.**

We beseech thee to heare vs, &c.

**That it may please thee to giue and preserue to our ble the kindly fruits of the earth, so as in due time we may enjoy them.**

We beseech thee to heare vs, &c.

**That it may please thee to giue vs true repentance, to forgive vs all our sinnes, negligences and ignorances, and to endue vs with the grace of thy holy Spirit, to amend our liues according to thy holy word.**

We beseech thee to heare vs, &c.

**Sonne of God: we beseech thee to heare vs.**

Sonne of God: wee beseech thee to  
heare vs.

**O Lambe of God, that takest away the sins of the world.**

Grant vs thy peace.

**O Lambe of God, that takest away the sinnes of the world.**

Haue mercy vpon vs.

**O Christ heare vs.**

O Christ heare vs.

**Lord haue mercie vpon vs.**

Lord haue mercie vpon vs.

**Christ haue mercy vpon vs.**

Christ haue mercie vpon vs.

## The Letany.

Lord haue mercie vpon vs.

Lord haue mercy vpon vs.

**O**ur father which art in heauen, &c.  
And leade vs not into temptation.  
But deliuer vs from euill.

The versicle.

**O** Lord deale not with vs after our sinnes.

Answer.

Neither reward vs after our iniquities.

**¶** Let vs pray.

**O** God mercifull father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowfull, mercifully assist our Prayers, that wee make befoze thee, in all our troubles and aduersities, whensoever they oppresse vs: and graciously heare vs, that those euils, which the craft and subtiltie of the deuill or man worketh against vs, bee brought to nought, and by the prouidence of thy goodnesse they may be dispersed, that we thy seruants being hurt by no persecutions, may euermore giue thanks vnto thee in thy holy Church, through Iesus Christ our Lord.

**O** Lord arise, helpe vs, and deliuer vs for thy Names sake.

**O** God we haue heard with our eares, and our fathers haue declared vnto vs the noble workes that thou didest in their dayes, and in the old time befoze them.

**O** Lord arise, helpe vs, and deliuer vs for thine Honour.

Glozy be to the Father, and to the Sonne: and to the holy Ghost.

As



## The Letany.

As it was in the beginning, is now, and ever shal be:  
world without end. Amen.

from our enemies defend vs, O Christ.

Graciously looke vpon our afflictions.

Mercifully behold the sorowes of our hearts.

Mercifully forgive the sinnes of thy people.

faourably with mercy heare our prayers.

O Sonne of Dauid, haue mercie vpon vs.

Both now and ever bouchsafe to heare vs, O Christ.

Graciously heare vs, O Christ.

Graciously heare vs, O Lord Christ.

The versicle.

O Lord let thy mercie be shewed vpon vs.

The Answer.

As we doe put our trust in thee.

¶ Let vs pray.

**W**E humbly beseech thee, O father, mercifully  
to looke vpon our infirmities, and for the glo-  
ry of thy Names sake turne from vs all those euils,  
that wee most righteously haue deserued: and grant  
that in all our troubles we may put our whole trust  
and confidence in thy mercie, & euermore serue thee  
in holinesse and purenesse of liuing, to thy honour  
and glory, through our onely Mediatour and Advo-  
cate Iesus Christ our Lord. Amen.

¶ A prayer for the Kings Maiestie.

**O** Lord our heauenly father, high and mightie,  
King of kings, Lord of lords, the onely ruler of  
Princes, which doest from thy Throne behold all  
the dwellers vpon the earth, most heartily we beseech

¶

thee

## The Letany.

*Charles*

thee with thy fauour to behold our most gracious Souereigne Lord King James, and to replenish him with the grate of thy holy Spirit, that hee may alway incline to thy wil, and walke in thy way: endue him plenteously with heauenly gifts: graunt him in health and wealth long to liue, strengthen him, that he may vanquish and ouer come all his enemies, and finally after this life, he may attaine euerlasting joy and felicitie, through Iesus Christ our Lord. Amen.

¶ Aprayer for the Queene and Prince, and other the King and Queenes children.

**A** Almighty God, which hast promised to bee a father of thine Elect, and of their seed, we humbly beseech thee to blisse our gracions Queene Anne, Prince Henry, and all the King and Queenes Royall progeny: endue them with thy holy Spirit, enrich them with thy heauenly grace, prosper them with all happinesse, and bying them to thine euerlasting kingdom, through Iesus Christ our Lord. Amen.

**A** Almighty and euerlasting God, which onely worstest great martelles, send downe vpon our Bishops and Curates, and all Congregations committed to their charge, the healthfull spirit of thy grace, and that they may truly please thee, powre vpon them the continuall dew of thy blessing: Grant this, O Lord, for the honour of our Aduocate and Mediatour Iesus Christ, Amen.

¶ Aprayer of Chrysostome.

**A** Almighty God, which hast given vs grace at this time with one accord to make our common supplications

## The Letany.

plications vnto thee, and doest promise that when two or three be gathered together in thy Name, thou wilt grant their requests : fulfill now, O Lord, the desires and petitions of thy seruants, as may be most expedient for them, granting vs in this world knowledge of thy trueth, and in the world to come life euermore lasting. Amen.

2. Corinthians 13.

**T**he grace of our Lord Iesus Christ, and the loue of God, and the fellowship of the holy Ghost, be with vs all euermore, Amen.

¶ For Raine if the time require.

**O** God heavenly father, which by thy Sonne Iesus Christ, hast promised to al them that seeke thy kingdome, and the righteousnes thereof, all things necessary to their bodily sustenance: Send vs we beseech thee, in this our necessity, such moderate raine and shoures, that we may receiue the fruits of the earth to our comfort, and to thy honour, through Iesus Christ our Lord. Amen.

¶ For faire weather.

**O** Lord God, which for the sinne of man diddest once drowne all the world, except eight persons, and afterward of thy great mercy diddest promise neuer to destroy it so againe: wee humbly beseech thee, that although we for our iniquities haue worthily deserued this plague of raine and waters, yet vpon our true repentance thou wilt send vs such weather, whereby we may receiue the fruits of the earth in due season, and learne both by thy punishment to amend our liues, and for thy clemencie to giue thee prayse and glory, through Iesus Christ our Lord. Amen.

¶ In

## The Letany.

¶ In the time of dearth and famine.

**O** God heavenly Father, whose gift it is that the raine doeth fall, the earth is fruitfull, beastes increase, and fishes do multiply: behold we beseech thee the afflictions of thy people, and grant, that the scarcity and dearth (which we doe now most iustly suffer for our iniquitie) may through thy goodnesse be mercifully turned into cheapnesse and plentie, for the loue of Iesus Christ our Lord, to whom with thee and the holy Ghost, be all honour, &c.

¶ In the time of warre.

**O** Almighty God, King of all kings, and gouernour of all things, whose power no creature is able to resist, to whom it belongeth iustly to punish sinners, and to be mercifull to them that truely repent: saue and deliuer vs (wee humbly beseech thee) from the hands of our enemies, abate their pride, allwaie their malice, and confound their deuices, that we being armed with thy defence, may be preserved euermore from al perils, to glorifie thee, which art the only giuer of al victoꝝ, through the merits of thy onely Sonne Iesus Christ our Lord.

¶ In the time of any common plague or sicknesse.

**A** Almighty God, which in thy wrath, in the time of King David, diddest slay with the plague of pestilence threescore and ten thousand, and yet remembering thy mercy, diddest saue the rest, haue pittie vpon vs miserable sinners, that now are visited with great sicknesse and mortallitie, that like as thou didst then command thine Angel to cease from punishing: so

## The Letany.

so it may not please thee to withdraw from vs this plague and grievous sicknesse, through Iesus Christ our Lord. Amen.

**O** God, whose nature and propertie is ever to haue mercy, and to forgive, receiue our humble petitions: and though wee be tied & bound with the chaine of our sinnes, yet let the pitifulnesse of thy great mercy loose vs, for the honour of Iesus Christes sake our Mediatour and Aduocate, Amen.

¶ A thanksgiuing for raine.

**O** God our heauenly Father, who by thy gracious providence, dost cause the former and the latter raine to descend vpon the earth, that it may bring forth fruit for the vse of man: we giue thee humble thanks, that it hath pleased thee in our greatest necessity to send vs at the last a ioyful Raine vpon thine inheritance, and to refresh it when it was drie, to the great comfort of vs thine vnworthy seruants, and to the glory of thy holy Name, through thy mercies in Iesus Christ our Lord. Amen.

¶ A thanksgiuing for faire weather.

**O** Lord God who hast iustly humbled vs by thy late plague of immoderate raine and waters, and in thy mercy hast relieved and comforted our soules by this seasonable and blessed change of weather, wee praise and glorifie thy holy name for this thy Mercie, and will alwayes declare thy louing kindnesse from generation to generation, through Iesus Christ our Lord. Amen.

¶ A



## The Letany.

¶ A thanksgiuing for plenty.

**O** Most mercifull Father, which of thy gracious goodnesse, hast heard the deuout prayers of the Church, and turned our dearth and scarcity into cheapnesse and plenty: We giue thee humble thanks for this thy speciall bounty, beseeching thee to continue this thy louing kindnes vnto vs, that our land may yeeld vs her fruits of increase, to thy glory and our comfort, through Iesus Christ our Lord, Amen.

¶ A thanksgiuing for peace and victorie,

**O** Almighty God, which art a strong Tower of defence vnto thy seruants, against the face of their enemies: We yeeld thee praise and thanksgiuing for our deliuerance from those great and apparant dangers, where with we were compassed: we acknowledge it thy goodnesse, that we were not deliuered ouer as a pray vnto them, beseeching thee still to continue such thy mercies towards vs, that all the world may know, that thou art our Saviour and mighty deliuerer, through Iesus Christ our Lord, Amen.

¶ A thanksgiuing for deliuerance from the Plague.

**O** Lord God, which hast wounded vs for our sins, and consumed vs for our transgressions, by thy late heauy and dreadfull visitation, and now in the midst of Iudgement remembering Mercie, hast redeemed our soules from the lawes of death, wee offer vnto thy fatherly goodnesse our selues, our soules and bodies, which thou hast deliuered, to be a living

## The Letany.

liuing sacrifice vnto thee, alwayes praising and magnifying thy mercies in the middelt of the Congregation, through Iesus Christ our Lord. Amen.

Or this.

**V**Ve humbly acknowledge befoze thee (O most mercifull Father) that all the punishments which are threatned in thy Law, might iustly haue fallen vpon vs, by reason of our manifold transgressions and hardnesse of heart: Yet seeing it hath pleased thee of thy tender mercy, vpon our weake and unworthy humilliation, to allwaie the noysome pestilence, wherewith wee lately haue bene sore afflicted, and to restore the voyce of ioy and health into our dwellings: wee offer vnto thy diuine Maiesste the Sacrifice of praise and thankesgiuing, lauding and magnifying thy glorious Name for such thy preservation and prouidence ouer vs, through Iesus Christ our Lord. Amen.



The

¶ The Collects, Epistles, and  
Gospels, to be vsed at the celebration  
of the Lords Supper and holy Communion  
through the yeere.

¶ The first Sunday in Aduent.  
The Collect.

**A**lmighty God, glue vs grace that wee may cast a-  
way the workes of darkenesse, and put vpon vs  
the armour of light, now in the time of this most fall  
life (in the which thy Sonne Iesus Christ came to vi-  
sit vs in great humilitie) that in the last day, when he  
shall come againe in his glorious Maiestie, to iudge  
both the quicke and the dead, wee may rise to the life  
immortall, through him, who liueth & reigneth with  
thee and the holy Ghost, now and euer. Amen.

The Epistle.

Rom. 13.  
8.



Owe nothing to any man, but this,  
that ye loue one another: for he that  
loueth another, fulfilleth the Lawe.  
for these Commandements, Thou  
shalt not commit adulterie, Thou  
shalt not kill, Thou shalt not steale,  
Thou shalt not beare false witnessse,  
Thou shalt not lust, and so forth (if there be any other  
Commandement) it is all comprehended in this say-  
ing, namely, loue thy neighbor as thy selfe. Loue hur-  
teth not his neighbour, therfore is loue the fulfilling  
of the Law. This also we knowe the season, how that  
it is time that we shou'd now awake out of sleepe: for  
now is our saluation neerer, then when wee beleue-  
ued. The night is passed, the day is come nigh: let  
vs therfore cast away the deedes of darkenesse, and  
let vs put on the armour of light. Let vs walke  
honestly

## The first Sunday in Advent.

honestly as it were in the day light, not in eating and drinking, neither in chambering and wantonnesse, neither in strife and envying: but put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfill the lusts of it.

The Gospel.

**A**nd when they drew nigh to Jerusalem, and were come to Bethphage nigh to mount Olivet, then sent Jesus two of his disciples, saying unto them, Goe into the towne that lieth over against you, and anon ye shall find an asse bound, and her colt with her: loose them, and bring them unto me: and if any man say ought unto you, say yee, The Lord hath need of them; and straightway he will let them goe. All this was done, that it might be fulfilled which was spoken by the Prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee meekly, sitting upon an asse, and a colt the foale of the asse tied to the roke. The disciples went and did as Jesus commanded them, and brought the asse and the colt, and put on them their clothes, and set him thereon. And many of the people spread their garments in the way: other cut downe branches from the trees, and strewed them in the way. Whereover the people that went before, and they that came after, cried, saying, Hosanna to the sonne of David: Blessed is he that cometh in the Name of the Lord. Hosanna in the highest. And when he was come to Jerusalem, all the cite was moved, saying, Who is this? And the people sayd, This is Jesus the Prophet of Nazareth, a cite of Galilee. And Jesus went into the Temple of God, and cast out all them that sold, and bought in the Temple, and overthrew the tables of the money changers, and the seats of them that

Mat. 21. 1-11.

Rom. 11. 1-11.

## The second Sunday in Aduent.

that solde doves, and sayd vnto them, It is written, My house shall bee called the house of prayer, but ye haue made it a denne of theennes.

¶ The second Sunday in Aduent.

The Collect.

**B**lessed Lord, which hast caused all holy Scriptures to be written for our learning: Graunt vs that wee may in such wise heare them, reade, marke, learne, and inwardly digest them, that by patience & comfort of thy holy word, we may embrace and euer holde fast the blessed hope of everlasting life, which thou hast giuen vs in our Saviour Iesus Christ.

The Epistle.

Rom. 15.

4

**W**hatsoeuer things are written aforetime, they are written for our learning, that we, through patience and comfort of the Scriptures, might haue hope. The God of patience and consolation, grant you to be like minded one to wards another, after the ensample of Christ Iesus: that ye all agreeing together, may with one mouth praise God the Father of our Lord Iesus Christ. wherefore receiue ye one another, as Christ receiued vs, to the praise of God. And this I say, that Iesus Christ was a minister of the circumcision for the truth of God, to confirme the promises made vnto the fathers, and that the Gentiles might praise God for his mercie, as it is written, for this cause I will praise thee among the Gentiles, and sing vnto thy Name. And againe he saith, Reioyce ye Gentiles with his people. And againe, Praise the Lord all ye Gentiles, and laud him, all ye nations together. And againe I say, There shall be the roote of Jesse, and hee that shall rise to reigne ouer the Gentiles, in him shall the Gentiles



## The third Sunday in Aduent.

Gentiles trust. The God of hope fill you with all joy and peace in beleewing, that yee may bee rich in hope through the power of the holy Ghost.

The Gospel.

**H**ere shalbe signes in the Sunne, and in the Moone, & in the Starres: and in the earth the people shall be at their wittes end through dispare. The Sea and the water shall roare, and mens hearts shall faile them for feare, & for looking after those things which shall come on the earth: for the powers of heauen shall moue. And then shall they see the Sonne of man come in a cloud, with power and great glozy. When these things beginne to come to passe, then looke vp, and lift vp your heads, for your redemption is at hand. And he shewed them a similitude: Behold the figge tree, and all other trees, when they shoothe forth their buds, ye see and know of your owne selues, that Summer is then nie at hand. So likewise yee also (when yee see these things come to passe) be sure that the kingdome of God is nie. Verily I say vnto you, this generation shall not passe, till all be fulfilled. Heauen and earth shall passe, but my words shall not passe.

Luk 21.  
25.

The third Sunday in Aduent.

The Collect.

**L**ord wee beseech thee giue eare to our prayers, and by thy gracious visitation light in the darknesse of our hearts, by our Lord Iesus Christ.

The Epistle.

**L**et a man this wise esteeme vs, euen as the ministers of Christ, and stewards of the secrets of God. Furthermore, it is required of the stewards, that a man bee found faithfull.

1. Cor. 4. 1

## The third Sunday in Aduent.

with me it is but a very small thing that I should be iudged of you, either of mans iudgement: Do I iudge not mine cōtne selfe, for I know naught by my selfe, yet am I not thereby iustificed. It is the Lord that iudgeth me. Therefore iudge nothing before the time, vntill the Lord come, which will lighten things that are hid in darkenesse, and open the counsels of the hearts, and then shall every man haue praise of God.

### The Gospel.

Mat. 11. 2

**W**hen John, being in prison, heard the workes of Christ, he sent two of his disciples, and sayd vnto him, Art thou he that shal come, or do we looke for another? Jesus answered, and sayd vnto them, Goe & shew John againe what ye haue heard and seene. The blind receiue their sight, the lame walke, the lepers are cleansed, and the deafe heare, the dead are raised vp, and the poore receiue the glad tidings of the Gospel: and happie is he that is not offended by me. And as they departed, Jesus began to say vnto the people concerning John, what went ye out into the wilderness to see? A reede that is shaken with the wind: or what went ye out to see? A man clothed in soft rayment? Behold, they that weare soft clothing, are in Kings houses. But what went ye out for to see? A Prophet? verely I say vnto you, and more then a Prophet. For this is hee of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

### ¶ The fourth Sunday in Aduent.

#### The Collect.

**L**ord raise vp (we pray thee) thy power, and come among vs, and with great might succor vs, that whereas (through our sinnes and wickednesse) wee

be

## The iiij. Sunday in Aduent.

be soze let and hindered, thy bountifull grace and mercy (thzough the satisfaction of thy Sonne our Lord) may speedily deliuer vs: to whom with thee and the holy Ghost, be honour and glory, world without end.

The Epistle.

Phil. 4.4.



**R**eioyce in the Lord alway, and againe I say, Reioyce. Let your softnesse be knowne to all men: the Lord is euen at hand. Be carefull for nothing, but in all prayer and supplication, let your petitions be manifested vnto God, with giuing of thanks. And the peace of God (which passeth all vnderstanding) keepe your hearts and mindes thzough Christ Iesu.

The Gospel.

Iohn. 1.  
19.



**T**his is the record of Iohn, when the Jewes sent Priestes and Leuites from Hierusalem, to aske him, what art thou? And he confessed, and denied not, and said plainly, I am not Christ. And they asked him, what art thou then? Art thou Elias? And he said, I am not. Art thou the Prophet? And he answered, No. Then sayd they vnto him, what art thou, that we may giue an answer vnto them that sent vs? what sayest thou of thy selfe? He said, I am the voyce of a Cryer in the wilderness, Make streight the way of the Lord, as sayd the Prophet Esay. And they which were sent were of the Pharisees, and they asked him, and sayd vnto him, why baptizest thou then, if thou be not Christ, nor Elias, neither that Prophet? Iohn answered them, saying, I baptize with water, but there standeth one among you whom yee know not: hee it is, which though hee came after me, was before mee, whose shoe latchet I am not worthy to vnloose. These things were

C

done

## Christmas day.

done at Bethabara beyond Jordan, where Iohn did baptize.

¶ Christmas day.

The Collect.

**A** Almighty God, which hast giuen vs thy onely begotten Sonne to take our nature vpon him, and this day to be borne of a pure virgin: graunt that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy Spirit, through the same our Lord Iesus Christ, who liueth and reigneth with thee, &c.

The Epistle.

Heb. i. 1.

**O**dd in times past, diuersly and many wayes spake vnto the fathers by prophets: but in these last dayes hee hath spoken to vs by his owne Sonne, whom he hath made heire of all things, by whom also he made the world. which Sonne being the brightnesse of his glory, and the very image of his substance, ruling all things with the word of his power, hath by his owne person purged our sinnes, and sitteth on the Right hand of the Majesty on high, being so much more excellent then the Angels, as hee hath by inheritance obtained a more excellent Name then they. For vnto which of the Angels sayd he at any time, Thou art my Sonne, this day haue I begotten thee? And againe, I will be his father, and he shall be my Sonne. And againe, when he bringeth in the first begotten Sonne into the world, he sayeth, And let all the Angels of God worship him. And vnto the Angels he sayeth, He maketh his Angels Spirits, and his ministers a flame of fire. But vnto the Sonne he sayeth, Thy Seate (O God) shall be for euer and euer, the Scepter of thy kingdome is a right Scepter: thou hast loued righteousness, and hated.

## Christmas day.

ted iniquitie. wherefore God, euen thy God, hath anoynted thee with the Oyle of gladnesse aboue thy fellowes. And thou Lord in the beginning hast layd the foundation of the earth, and the heauens are the workes of thy hands. They shall perishe, but thou endurest. They all shall waxe olde as doeth a garment, and as a vesture shalt thou change them, and they shalbe changed: but thou art euen the same, and thy yeeres shall not faile.

### The Gospel.

John. I. I.

**I**n the beginning was the word, and the word was with God, and God was the word. The same was in the beginning with God. All things were made by it, & without it was made nothing that was made. In it was life, and the life was the light of men, and the light shineth in the darknes, and the darknes comprehended it not. There was sent from God a man, whose name was John, the same came as a witnesse, to beare witnes of the Light, that all men through him might beleue. He was not that Light, but was sent to beare witnesse of the Light. That Light was the true light, which lighteth euery man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came among his owne, and his owne receiued him not. But as many as receiued him, to them gaue hee power to bee made sonnes of God, euen them that beleetied on his Name, which were bozne, not of blood, nor of the wil of the flesh, nor yet of the will of man, but of God. And the same word became flesh, and dwelt among vs, and we saw the glory of it, as the glory of the onely begotten Sonne of the Father, full of grace and truely.



## S. Steuens day.

### The Collect.

**G**rant vs, O Lord, to learne to loue our enemies, by the example of thy Martyr S. Steuen; who prayed for his persecutors, to thee which liuest, &c.

¶ Then shall follow the Collect of the Natiuitie, which shall be said continually vnto New yeres day.

### The Epistle.

Acts. 7.  
35.

**A**nd Steuen being full of the holy Ghost, looked by stedfastly with his eyes into heauen, and saw the glory of God, and Jesus standing on the Right hand of God, & said, Behold, I see the heauens open, and the Sonne of man standing on the Right hand of God. Then they gaue a shout with a loud voice, and stopped their eares, and ran vpon him al at once, and cast him out of the City, and stoned him. And the witnesses layd down their clothes at a yong mans feet, whose name was Saul: and they stoned Steuen, calling on, and saying, Lord Iesu receiue my spirit. And he kneeled doونه, and cryed with a loud voyce, Lord lay not this sinne to their charge. And when he had thus spoken, he fell asleepe.

### The Gospell.

Matt. 23.  
34.

**B**ehold, I send vnto you Prophets, and wise men, & Scribes, and some of them ye shall kill and crucifie, and some of them ye shall scourge in your Synagogues, and persecute them from City to City, that vpon you may come all the righteous blood which hath bene shed vpon the earth, from the blood of the righteous Abel, vnto the blood of Zacharias the sonne of Barachias, whom ye slew betweene the Temple and the altar. Verily I say vnto you, al these things.

## S. Iohn Euangelists day.

things shall come vpon this generation. O Hierusalem, Hierusalem, thou that killest the Prophets, and stonest them which are sent vnto thee, how often would I haue gathered thy children together, euen as the hen gathereth her chickens vnder her wings, and ye would not? Beholde, your house is left vnto you desolate. For I say vnto you, ye shall not see mee henceforth, til that ye say, Blessed is he that commeth in the Name of the Lord.

¶ S. Iohn Euangelists day.

The Collect.

**M**ercifull Lord, we beseech thee to cast thy bright beames of light vpon thy Church, that it being lightened by the doctrine of thy blessed Apostle and Euangelist Iohn, may attaine to thy euerlasting gifts, through Iesus Christ our Lord. Amen.

The Epistle.



That which was from the beginning, which we haue heard, which we haue seen with our eyes, which we haue looked vpon, and our hands haue handled

1. Ioh. 1.

1.

of the word of life (And the life appeared, and we haue seene, and beare witnesse, and shew vnto you that eternall life, which was with the Father, & appeared vnto vs) That which we haue seene and heard, declare we vnto you, that ye also may haue fellowship with vs, and that our fellowship may be with the Father and his Sonne Iesus Christ. And this we write vnto you, that ye may reioyce, and that your ioy may be full. And this is the tidings which we haue heard of him, and declare vnto you, that God is light, and in him is no darknesse at all. If we say we haue fellowship with him, and walke in darknesse, we lie, and doe not the trueth. But and if we

walke

## S. Iohn Euangelists day.

walke in light, euen as he is in light, then haue we fellowship with him, and the blood of Iesus Christ his Sonne cleanseth vs from all sinne. If we say we haue no sinne, wee deceiue our sinnes, & the truth is not in vs. If we acknowledge our sinnes, he is faithfull and iust to forgive vs our sinnes, and to cleanse vs from all vnrightheousnesse. If we say we haue not sinned, we make him a liar, and his word is not in vs.

The Gospel.

Iohn 21.  
19.

**I**esus sayd vnto Peter, follow thou me. Peter turned about, and sawe the disciple whom Iesus loued, following, (which also leane on his breast at supper, and said, Lord, which is he that betrayeth thee?) when Peter therefore saw him, he said to Iesus, Lord, what shall he here do? Iesus said vnto him, If I will haue him to tary til I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Iesus said not vnto him, He shall not die: but, If I will that he tary til I come, what is that to thee? The same disciple is he, which testifieth of these things, and wrote these things, and we know that his testimony is true. There are also many other things which Iesus did, the which if they should be written euery one, I suppose the world could not containe the Bookes that should be written.

Innocents day.

The Collect.

**A**lmighty God, whose praise this day the pong innocents thy witness haue confessed and shewed forth, not in speaking, but in dying: mortifie and kill all vices in vs, that in our conuersation, our life may expresse thy faith, which with our tongues wee doe confesse, through Iesus Christ our Lord.

The

## Innocents day.

### The Epistle.



**I** Looked, and loe, a Lambe stood on the mount Zion, & with him an hundred forty and four thousand, having his Name and his Fathers Name written in their foreheads. And I heard a voice from heauen, as the sound of many waters, and as the voice of a great thunder. And I heard the voyce of Harpers, harping with their harpes. And they sung as it were a New song before the seat, and before the four beasts and the Elders, and no man could learne the Song, but the hundred forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women, for they are virgins. These follow the Lambe whither soeuer he goeth. These were redeemed from men, being the first fruits vnto God, and to the Lambe, and in their mouthes was found no guile: for they are without spot before the Throne of God.

Apoc. 14. 1.

### The Gospel.



**T**he Angel of the Lord appeared to Joseph in a sleepe, saying, Arise and take the childe and his mother, and flee into Egypt, and be thou there till I bring thee word. For it will come to passe that Herode will seeke the child to destroy him. So when he awoke, hee tooke the child & his mother by night, and departed into Egypt, and was there vnto the death of Herod, that it might be fulfilled which was spoken of the Lord, by the Prophet, saying, Out of Egypt haue I called my Sonne. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth men of warre, and slew all the children that were in Bethlehem, and in all the coasts (as many as were two yeere olde or vnder)

Matt. 2.

13.



## The Sunday after Christmas day.

according to the time, which he had diligently knowen out of 2 wise men. Then was fulfilled that which was spoken by the Prophet Jeremy, whereas he said, In Rama was there a voyce heard, lamentation, weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they were not.

¶ The Sunday after Christmas day.

The Collect.

Almighty God, &c. (As vpon Christmas day.)

The Epistle.

Gal. 4. 1.



And I say, that the heire (as long as he is a childe) differeth not from a servant, though he be lord of all, but is vnder tutors and gouenors, vntill the time that the father hath appointed. Euen so we also, when we were children, were in bondage vnder the ordinances of the world: But when the time was ful come, God sent his Sonne made of a woman, and made bound vnto the Law, to redeeme them which were bound vnto the Law, that we through election might receiue the inheritance that belongeth vnto the natural sonnes. Because ye are sonnes, God hath sent the spirit of his Sonne into your hearts, which cryeth Abba, Father. Wherefore now thou art not a seruant, but a sonne. If thou be a sonne, thou art also an heire of God through Christ.

The Gospel.

Mat. 1. 1.



This is the Booke of the generation of Iesus Christ the Sonne of David, the sonne of Abraham: Abraham begat Isaac: Isaac begate Jacob: Jacob begat Judas and his brethren: Judas begat Phares and Zaram, of Thamar: Phares begat Errom: Errom begat Aram: Aram begate Aminadab: Aminadab



## The Sunday after Christmas day.

Aminadab begat Naasson: Naasson begat Salmon: Salmon begat Boos of Rahab: Boos begat Obed, of Ruth: Obed begat Jesse: Jesse begate David the King: David the King begate Salomon, of her that was the wife of Uri: Salomon begat Roboam: Roboam begate Abia: Abia begate Asa: Asa begat Josaphat: Josaphat begat Joram: Joram begate Osiass: Osiass begate Joatham: Joatham begate Achaz: Achaz begate Ezekias: Ezekias begat Manasses: Manasses begate Amon: Amon begat Josias: Josias begat Jechonias and his brethren, about the time that they were caried away to Babylon. And after they were brought to Babylon, Jechonias begate Salathiel: Salathiel begat Zorobabel: Zorobabel begate Abiud: Abiud begate Eliachim: Eliachim begate Azor: Azor begat Sadoc: Sadoc begat Achin: Achin begat Elud: Elud begate Eleazar: Eleazar begate Matthan: Matthan begat Jacob: Jacob begat Joseph the husband of Mary, of whom was borne Jesus, even he that is called Christ. And so all the generations from Abraham to David, are fourteen generations. And from David vnto the captiuitie of Babylon, are fourteene generations. And from the captiuitie of Babylon vnto Christ, are 14. generations.

The birth of Jesus Christ was on this wise: when his mother Mary was married to Joseph, (before they came to dwell together) shee was found with childe by the holy Ghost. Then Joseph her husband, because hee was a righteous man, and would not put her to shame, was minded priuily to depart from her. But while he thus thought, behold, the Angel of the Lord appeared vnto him in sleepe, saying, Joseph thou sonne of David, feare not to take vnto thee Mary thy wife: for that which is conceived in her, cometh of the holy Ghost. Shee shall bring forth

## The Circumcision of Christ.

foorth a Sonne, and thou shalt call his Name Jesus, for hee shall saue his people from their sinnes. All this was done, that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Beholoe, a maid shall be with childe, and shall bring forth a Sonne, and they shall call his Name Emmanuel: which is a man interpret, is as much to say, as God with vs. And Joseph, as soone as he awooke out of sleepe, did as the Angel of the Lord had bidden him: and he tooke his wife vnto him, and knew her not, till he had brought forth her first begotten Sonne, and called his Name Jesus.

### ¶ The Circumcision of Christ. The Collect.

**A** Almighty God, which madest thy blessed Sonne to be Circumcised, and obedient to the Law for man: grant vs the true Circumcision of the Spirit, that our hearts and al our members being mortified from all worldly and carnall lusts, may in all things obey thy blessed will, through the same thy Sonne Jesus Christ our Lord.

### The Epistle.

Rom. 4. 8.




Blessed is the man to whom the Lord will not impute sinne. Came this blessednesse then vpon the Circumcision, or vpon the vncircumcision also? for wee say, that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in Circumcision, or when he was in the vncircumcision? not in time of Circumcision, but when hee was yet vncircumcised. And he receiued the signe of Circumcision, as a seale of the righteousness of faith, which he had yet being vncircumcised, that he should be the father of all them that beleene, though they be  
not

## The Circumcision of Christ.

not circumcised, that righteousness might be imputed to them also, and that he might be the Father of Circumcision, not vnto them onely which came of the Circumcised, but vnto them also that walke in the steps of the faith that was in our father Abraham before the time of Circumcision. For the promise (that he should be heire of the world) happened not to Abraham, or to his seed through the Law, but through the righteousness of faith. For if they which are of the Law be heires, then is faith but vaine, and the promise of none effect.

### The Gospel.

 And it fortuned, asloone as the Angels were gone away from the shepherds into heauen, they sayd one to another, Let vs goe euen now vnto Bethlehem, and see this thing that wee heare say is happened, which the Lord hath shewed vnto vs. And they came with haste, and found Mary and Ioseph, and the Babe layd in a manger. And when they had seene it, they published abroad the saying that was told them of that child. And all they that heard it, wondered at those thinges which were tolde them of the shepherds. But Mary kept all these sayings, and pondered them in her heart. And the shepherds returned, praisling and lauding God, for al the things that they had heard and seene, euen as it was tolde vnto them. And when the eight day was come, that the child should be Circumcised, his Name was called Iesus, which was named of the Angel before he was conceived in the wombe.

Luke 2. 15.

If there bee a Sunday betweene the Epiphany and the Circumcision, then shall be vsed the same Collect, Epistle and Gospel at the Communion, which was vsed vpon the day of Circumcision.

¶ The

# The Epiphany.

The Collect.

O God, which by the leading of a starre, didst manifest thy onely begotten Sonne to the Gentiles: mercifully grant, that we which know thee now by faith, may after this life haue the fruition of thy glorious Godhead, through Christ our Lord. Amen.

The Epistle.

Ephc. 3.  
1.

**H**Or this cause I Paul am a prisoner of Jesus Christ for you heathen, if ye haue heard of the ministracion of the grace of God which is giuen me to youward. For by reuelation shewed he the mystery vnto me, as I wrote afore in few words, wherby when ye reade, ye may vnderstand my knowledge in the myserie of Christ, which myserie in times past was not opened vnto the sonnes of men, as it is now declared vnto his holy Apostles and Prophets by the Spirit, that the Gentiles should be inheritors also, and of the same body, and partakers of his promise of Christ, by the meanes of the Gospel: whereof I am made a minister, according to the gift of the grace of God, which is giuen vnto mee after the working of his power. Vnto me the least of all Saints is this grace giuen, that I should preach among the Gentiles, the vnsearchable riches of Christ, and to make all men see what the fellowship of the myserie is, which from the beginning of the world hath bene hid in God, which made all things through Jesus Christ, to the intent that now vnto the rulers and powers in heavenly things, might be known by the Congregation, the manifolde wisdom of God, according to the eternall purpose which he wrought in Christ Jesus our Lord, by whom wee haue boldnesse and entrance, with the confidence which is by the faith of him.

The

# The Epiphany.

The Gospel.

**W**hen Jesus was borne in Bethlehem, Matt. 2. 1.  
a City of Iury, in the time of Herode the King: behold, there came wise men from the East to Hierusalem, saying, where is he that is borne King of the Jewes: for we haue seene his starre in the East, and are come to worship him. When Herode the King had heard these things, he was troubled, and all the City of Hierusalem with him. And when he had gathered all the chiefe Priests and Scribes of the people together, hee demanded of them where Christ should be borne. And they sayd vnto him, At Bethlehem in Iury: for thus it is written by the Prophet, And thou Bethlehem in the land of Iury, art not the least among the princes of Iuda: for out of thee shall come vnto mee the Captaine that shall gouerne my people Israel. Then Herode (when he had priuily called the wise men) he enquired of them diligently what time the Starre appeared. And he bade them goe to Bethlehem; and sayd, Goe your way thither, and search diligently for the child: and when yee haue found him, bring me word againe, that I may come and worship him also. When they had heard the King, they departed, and loe, the Starre which they saw in the East, went befoze them, till it came and stood ouer the place wherein the childe was. When they saw the Starre, they were exceeding glad, and went into the house, and found the child with Mary his mother, and fell downe flat, and worshipped him, and opened their Treasures, and offered vnto him gifts, Gold, Frankincense, and Myrr. And after they were warned of God in a sleepe, that they should not goe againe to Herode, they returned into their owne countrey another way.

The



## The first Sunday.

### The Collect.

**L**Ord we beseech thee mercifully to receiue the prayers of thy people, which call vpon thee; and graunt that they may both perceiue and know what things they ought to doe, and also haue grace and power faithfully to fulfill the same, through Iesus Christ our Lord. Amen.

Rom. 12.

1.

### The Epistle.

**B**eseech you therefore, brethren, by the mercifulnesse of God, that ye make your bodies a quicke Sacrifice, holy, and acceptable vnto God, which is your reasonable seruing of God. And fashion not your selues like vnto this world, but be ye changed in your shape, by the renewing of your minde, that pee may proue what thing that good and acceptable and perfect will of God is. For I say (through the grace that vnto mee given is) to every man among you, that no man stand high in his owne conceite, moze then it becommeth him to esteeme of himselfe: but so iudge of himselfe, that he be gentle and sober, according as God hath dealt to euery man the measure of faith. For as wee haue many members in one body, and all members haue not one office: so we being many are one body in Christ, and euery man among our selues one anothers members.

### The Gospel.

Luke 2.

43.



**H**e father and mother of Iesus went to Hierusalem; after the custome of the feast day. And when they had fulfilled the dayes, as they returned home, the child Iesus abode stit at Hierusalem, and his father and mother knew not of it: but they supposing him to haue beene in the company, came a dayes iourney, and sought him among their kinsfolke and acquaintances.

Y<sup>e</sup>ll after the Epiphany.

acquaintance. And when they found him not, they went backe againe to Hierusalem, & sought him. And it fortuned, that after three dayes they found him in the Temple, sitting in the midst of the Doctors, hearing them and posing them: And all that heard him, were astonied at his vnderstanding and answers. And when they saw him, they marvelled. And his mother sayd vnto him, Sonne, why hast thou thus dealt with vs? Behold, thy father and I haue sought thee sorrowing. And he sayd vnto them, How happened it, that ye sought me? Wist ye not that I must goe about my fathers businesse? And they vnderstood not that saying which he spake vnto them. And he went down with them, and came to Nazareth, and was obedient vnto them. But his mother kept all these sayings together in her heart. And Iesus prospered in wisdom and age, and in sauour with God and men.

¶ The second Sunday after the Epiphany.

The Collect.

**A**lmighty and euerlasting God, which doest gouerne all things in heauen and earth: mercifully heare the supplications of thy people, and grant vs thy peace all the dayes of our life.

The Epistle.

**S**eeing that we haue diuers gifts, according to the grace that is giuen vnto vs, 6.  
If a man haue þ gift of prophesie, let him haue it, that it be agreeing to the faith. Let him that hath an office, wait on his office. Let him that teacheth, take heede to his doctrine. Let him that exhorteth, giue attendaunce to his exhortation. If any man giue, let him doe it with singlenesse. Let him that ruleth, doe it with diligence. If any man shew mercy, let him doe it with chearefulness.

Rom. 12.

## The ij. Sunday after the Epiphany.

fulnes. Let loue be without dissimulation. Hate that which is euil, and cleaue vnto that which is good. Be kind one to another with brotherly loue. In giuing honour, goe one before another. Be not slothfull in the busines which ye haue in hand. Be seruent in spirit. Apply your selues to the time. Reioyce in hope. Be patient in tribulation. Continue in prayer. Distribute vnto the necessity of the saints. Be ready to labour. Blesse them which persecute you. Blesse I say, and curse not. Be merry with them that are merry, weepe with them that weepe. Be of like affection one towards another. Bee not high minded, but make your selues equall to them of the lower sort.

### The Gospel.

Iohn 2. I.

**A**ND the third day was there a marriage in Cana a City of Galilee, & the mother of Iesus was there. And Iesus was called (and his disciples) vnto the marriage. And when the wine failed, the mother of Iesus said vnto him, They haue no wine. Iesus sayd vnto her, Woman, what haue I to do with thee: mine houre is not yet come. His mother said vnto the ministers, whatsoeuer he saith vnto you, do it. And there were standing there six water pots of stone, after the manner of purifying of the Iewes: contayning two or thzee firkins a peece. Iesus said vnto them, Fill the water pots with water. And they filled them vp to the brimme. And he sayd vnto them, Draw out now, and beare vnto the gouernour of the feast. And they bare it. When the ruler of the feast had tasted the water turned into wine, and knew not whence it was, (but the ministers which drew the water knew) he called the brydegrome, and said vnto him, Euerie man at the beginning doth set forth good wine, and when men be drunke, then that which is worse: but thou hast

## The iij. Sunday after the Epiphany.

hast hept the good wine untill now. This beginning of miracles did Jesus in Cana of Galile, and shewed his glory, and his disciples beleued on him.

### The third Sunday after the Epiphany.

#### The Collect.

**A** Almighty and everlasting God, mercifully looke vpon our infirmities, and in all our dangers and necessities, stretch forth thy right hand to helpe and defend vs, through Christ our Lord.

#### The Epistle.

**B**e not wise in your owne opinions. Re. Rom. 12. 16.  
cōpense to no man euil for euil. Provide aforehand things honest not only before God, but also in the sight of al men. If it be possible (as much as in you is) liue peaceably with al men. Dearely beloued, auenge not your selues, but rather giue place vnto wrath. For it is written, Vengeance is mine, I will reward, sayth the Lord. Therefore if thine enemy hunger, feed him: if he thirst, giue him drinke: for in so doing, thou shalt heape coales of fire on his head. Be not overcome of euil, but overcome euil with goodnesse.

#### The Gospel.

**W**hen hee was come downe from the mountaine, much people folowed him. Mat. 8. 11.  
And behold, there came a Leper & worshipped him, saying, Master, if thou wilt, thou canst make mee cleane. And Jesus put forth his hand, and touched him, saying, I will be thou cleane: and immediatly his leprosie was cleansed. And Jesus said vnto him, Tel no man but goe and shew thy selfe to the Priest, and offer the gift (that Moses commanded to be offered) for a witness vnto them. And when Jesus was entred into

¶

Caper-

## The iiii. Sunday after the Epiphany.

Capernaum, there came vnto him a Centurion, and besought him, saying, Master, my seruant lyeth at home sicke of the palsey, & is grievously pained. And Iesus said, when I come vnto him, I wil heale him. The Centurion answered, and sayd, Sir, I am not worthy that thou shouldest come vnder my roofo: but speake the word onely, and my seruant shalbe healed. For I also my selfe am a man subiect to the authority of another, and haue Souldiers vnder me: and I say to this man, Goe, and he goeth, and to another man, Come, and he cometh: and to my seruant, Do this, and he doeth it. When Iesus heard these words, he marvelled, and sayd vnto them that followed him, Verily I say vnto you, I haue not found so great faith in Israel. I say vnto you, that many shall come from the East and West, and shall sit with Abraham, Isaac, and Jacob, in the kingdome of heauen. But the childe of the kingdome shall be cast out into utter darknesse, there shall be weeping and gnashing of teeth. And Iesus sayd vnto the Centurion, Go thy way, and as thou believest, so be it vnto thee. And his seruant was healed the selfe same houre.

## ¶ The iiii. Sunday after the Epiphany.

### The Collect.

**G**od which knowest vs to be set in the mids of so many and great dangers, that for mans frailnesse we cannot alway stand bryghtly: graunt to vs the health of body and soule, that all those things which we suffer for same, by thy helpe we may well passe and ouercome, through Christs our Lord.

### The Epistle.

Rom. 13.

16.

**E**uery soule submit himselfe vnto the authority of the higher powers: for there is no power but of God. The powers that be, are ordeined



## The iij. Sunday after the Epiphany.

ordained of God. whosoever therefore resisteth power, resisteth the ordinance of God: but they that resist, shall receive to themselves damnation. For rulers are not fearefull to them that doe good, but to them that doe euill. wilt thou be without feare of the power? doe wel then, & so shalt thou be prayesed of the same: for he is the minister of God for thy wealth. But if thou doe that which is euill, then feare: for he beareth not the sword for nought: for hee is the minister of God to take vengeance on them that do euill. wherefore ye must needs obey, not onely for feare of vengeance, but also because of conscience, and euen for this cause pay ye tribute: for they are Gods ministers, serving for the same purpose. Giue to every man therefore his duety: tribute to whom tribute belongeth: custom, to whom custom is due: feare, to whom feare belongeth: honour, to whom honour perterneth.

### The Gospel.

**A**nd when he entred into a ship, his disciples followed him. And behold, there arose a great tempest in the sea, insomuch as the ship was couered with waues, but he was asleepe. And his disciples came to him, and awoke him, saying, Master, saue vs, we perish. And he sayd vnto them, why are ye fearefull, O ye of little faith? Then he arose, and rebuked the winds & the sea, and there followed a great calme. But the men maruelled, saying, what manner of man is this, that both winds and sea obey him? And when hee was come to the other side, into the Countrey of the Gergesites, there met him two possessed of devils, which came out of the graues, and were out of measure fierce, so that no man might goe by that way. And behold, they cryed out, saying, O Iesu, thou Sonne of God, what haue wee to do with thee?

## The v. Sunday after the Epiphany.

Art thou come hither to torment vs before the time? And there was a good way off from them an herd of many swine feeding. So the devils besought him, saying, If thou cast vs out, suffer vs to goe into the herd of swine. And he sayd vnto them, Goe your wayes. Then went they out, and departed into the herd of swine. And beholde, the whole herd of swine was caried headlong into the Sea, and perished in the waters. Then they that kept them, fled, and went their wayes into the City, and tolde every thing, and what had happened vnto the possessed of the devils. And beholde, the whole City came out to meet Iesus: and when they saw him, they besought him that hee would depart out of their coasts.

¶ The v. Sunday after the Epiphany.

The Collect.

**L**Ord, wee beseech thee to keepe thy Church and household continually in thy true Religion, that they which doe leane onely vpon hope of thy heavenly grace, may evermore bee defended by thy mighty power, through Iesus Christ our Lord.

The Epistle.

Colos. 3.  
12.

**W**hat vpon you, as the elect of God, tender mercy, kindnesse, humblenesse of minde, meekenesse, long suffering, forbearing one another, and forgiving one another, if any man haue a quarrell against another: as Christ forgave you, even so doe ye. Above all these things put on loue, which is the bond of perfectnesse. And the peace of God rule in your hearts, to the which peace ye are called in one body: and see that ye be thankful. Let the word of Christ dwell in you plentifully, with all wisdome. Teach and exhort your owne selues in psalmes, & hymnes, and spirituall songs, singing

## The v. Sunday after the Epiphany.

singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the Name of the Lord Jesus, giuing thanks to God the Father, by him.

### The Gospel.

**T**he kingdome of heauen is like vnto a man which sowed good seed in his field: but while men slept, his enemy came, and sowed tares among the wheat, and went his way. But when the blade was sprung vp, and had brought forth fruit, then appeared the tares also. So the seruants of the householder came, and sayd vnto him, Sir, diddest not thou sow good seed in thy field? from whence then hath it tares? Hee sayd vnto them, The enuyous man hath done this. The seruants sayd vnto him, Wilt thou then that we goe and weede them vp? But he sayd, Nay, lest while ye gather vp the tares, ye plucke vp also the wheat with them: let both grow together vntill the haruest, and in the time of haruest, I will say to the reapers, Gather ye first the tares, and binde them together in sheaves to be burnt, but gather the wheat into my barn.

Matt. 13.  
24.

¶ The sixt Sunday (if there be so many) shall haue the same Collect, Epistle and Gospel, that was vpon the fift Sunday.

### ¶ The Sunday called Septuagesima.

#### The Collect.

**O** Lord, wee beseech thee fauourably, to heare the prayers of thy people, that wee which are iustly punished for our offences, may be mercifully deliuered by thy goodnesse, for the glory of thy Name, through Iesus Christ our Sauour, who liueth and reigneth world without end. Amen.

# The Sunday called Septuagesima.

## The Epistle.

1. Cor. 9.

24

**R**eceiue ye not, how that they which runne in a course, runne al, but one receiue the reward? So runne, that ye may obtaine. Every man that prouieth materies, abstaineth from all things: and they doe it to obtaine a crowne that shall perish, but we to obtaine an euerlasting Crowne. I therefore so runne, not as at an vncertaine thing: so fight I, not as one that beateth the ayre: but I tame my body, and bring it into subiection, lest by any meanes it come to passe, that when I haue preached to other, I my selfe should be cast away.

## The Gospel.

Mar. 20. 1

**T**he kingdome of heauen is like vnto a man that is an housholder, which went out early in the morning to hire labourers into his vineyard. And when the agreement was made with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third houre, and saw other standing idle in the market place, and sayd vnto them, Goe ye also into the vineyard, and whatsoeuer is right, I will giue you, and they went their way. Again he went out about the sixth and ninth houre, & did likewise. And about the eleuenth houre he went out, and found other standing idle, and sayd vnto them, Why stand ye here all the day idle? They sayd vnto him, Because no man hath hired vs. Hee saith vnto them, Goe ye also into the vineyard, and whatsoeuer is right, that shall ye receiue. So when Even was come, the Lord of the vineyard sayd vnto his steward, Cal the labourers, & giue them their hire, beginning at the last vntill the first. And when they did come that came about the eleuenth houre, they receiued

## The Sunday called Sexagesima.

received every man a penny. But when the first came  
also, they supposed that they should have received  
more, and they likewise received every man a penny.  
And when they had received it, they murmured a-  
gainst the goodman of the house, saying, These last  
have wrought but one houre, and thou hast made  
them equall with vs, which haue borne the burden  
and heate of the day. But hee answered vnto one of  
them, and sayd, friend, I doe thee no wrong: Didst  
thou not agree with me for a penny? Take that thine  
is, and goe thy way: I will giue vnto this last, euen  
as vnto thee. Is it not lawfull for me to doe as mee  
listeth with mine owne goodes? Is thine eye euil, be-  
cause I am good? So the last shalbe first, and the first  
shalbe last. For many be called, but few be chosen.

The Sunday called Sexagesima.

The Collect.

**L**ORD God which seest that we put not our trust in  
any thing that we doe, mercifully grant, that by  
thy power we may be defended against all aduersitie,  
through Iesus Christ our Lord.

The Epistle.

**Y**e suffer fooles gladly, seeing your 2. Cor. 11  
testes are wise. For yee suffer if a man 19.  
bring you into bondage, if a man de-  
uoure, if a man take, if a man exalt him-  
selfe, if a man smite you on the face. I  
speake as concerning rebuke, as though wee had  
bene weak in this behalfe. Howbeit, whereinsoe-  
uer any man dare be bold (I speake foolishly) I dare  
be bold also. They are Hebrewes, euen so am I.  
They are Israelites, euen so am I. They are the seed  
of Abraham, euen so am I. They are the Ministers  
of Christ (I speake as a foole) I am more. In labours  
more



## The Sunday called Sexagesima.

more abundant, in stripes above measure, in prison more plentifully, in death often. Of the Jewes sometimes receiued I forty stripes save one. Thise was I beaten with roddes. I was once stoned. I suffered thise shipwacke. Night and day haue I bene in the deepe sea. In Iourneying often, in perils of waters, in perils of robbers, in leopardies of mine owne nation, in leopardies among the heathen, in perils in the cite, in perils in wildernesse, in perils in the sea, in perils among false brethren, in labour and tra-uaile, in watchings often, in hunger and thirst, in fa-tings often, in cold & nakednesse: Beside the things which outwardly happen unto mee, I am cumbered dayly, and doe care for all Congregations. Who is weake, and I am not weake: Who is offended, and I burne not: If I must needs boast, I will boast of the things that concerne mine infirmities. The God and father of our Lord Iesus Christ which is blessed for evermore, knoweth that I lie not.

### The Gospel.

Luke 8.4.



When much people were gathered toge-ther, and were come to him out of all ci-ties, he spake by a similitude. The sow-er went out to sowe his seede, and as he sowed, some fell by the way side, and it was troden downe, and the foules of the ayre deuoured it by. And some fell on stones, and allone as it was spring by, it withered away, because it lacked moistnesse. And some fell among thornes, and the thornes sprang by with it, and choked it. And some fell on good ground, and sprang by, and bare fruit an hundred fold. And as he sayd these things, hee cried, He that hath eares to heare, let him heare. And his disciples asked him, saying, What maner of similitude is this: And hee sayd, Unto you it is giuen to know.

## The Sunday called Quinquagesima.

know the secrets of the kingdom of God, but to other by parables, that when they see, they should not see, and when they heare, they should not vnderstand. The parable is this. The seede is the word of God. Those that are beside the way, are they that heare: then cometh the deuill, and taketh away the word out of their hearts, lest they should beleene, and bee saued. They on the stones, are they which when they heare, receiue the word with ioy, and these haue no rootes, which for a while beleene, and in time of temptation go away. And that which fell among thornes, are they which when they haue heard, goe forth and are choked with cares and riches, and voluptuous living, and bring forth no fruit. That which fell on the good ground, are they, which with a pure and good heart heare the word, and keepe it, and bring forth fruit through patience.

¶ The Sunday called Quinquagesima.

The Collect.

**O** Lord which doest teach vs that all our doings without charitie are nothing worth: send thy holy Ghost, and poure into our hearts that most excellent gift of charitie, the very bond of peace and all vertues, without the which whosoener liueth, is counted dead before thee. Grant this for thy onely sonne Iesus Christs sake.

The Epistle.

**T**hough I speake with tongues of men  
and of Angels, and haue no loue, I am  
euen as sounding brasse, or as a tink-  
ling Cymball. And though I could pro-  
phesie, and vnderstand all secrets, and  
all knowledge, yet if I haue not faith, so that I could  
moue mountaynes out of their places, and yet haue  
no loue, I am nothing. And though I bestow all my  
goods

1. Cor.  
13.1.

## The Sunday called Quinquagesima.

goods to feed the poore, and though I gaue my body  
euen that I burned, and yet haue no loue, it profiteth  
me nothing. Loue suffereth long, and is courteous,  
loue enuiereth not, loue doeth not frowardly, swelleth  
not, dealeth not dishonestly, seeketh not her owne, is  
not prouoked to anger, thinketh none euil, reioyceth  
not in iniquity, but reioyceth in the truth, suffereth  
all things, beleeueth all things, hopeth all things,  
endureth all things. Though that prophesying faile,  
either tongues cease, or knowledge banish away, yet  
loue faileth neither a day. For our knowledge is im-  
perfect, and our prophesying is imperfect. But when  
that which is perfect is come, then that which is im-  
perfect shall be done away. When I was a child, I  
spake as a child, I vnderstood as a child, I imagi-  
ned as a child: but as looke as I was a man, I put a-  
way childishnesse. Now we see in a glasse, euen in a  
darke speaking: but then shall we see face to face. Now  
I know imperfectly: but then shall I know euen as  
I am knowen. Now abidech faith, hope, and loue,  
euen these three: but the chiefe of these is Loue.

The Gospel.

Luke 18.

31.



**I**esus tooke vnto him the twelue, and  
sayd vnto them, Behold, we goe by to  
Hierusalem, and all shalbe fulfilled that  
are written by the Prophets of the sonne  
of man. For hee shalbe deliuered vnto  
the Gentiles, and shall bee mocked and despici-  
fully intreated, and spitted on. And when they haue scour-  
ged him, they will put him to death: and the third  
day he shall rise againe. And they vnderstood none of  
these things. And this saying was hid from them, so  
that they perceiued not the things which were spo-  
ken. And it came to passe, yet as hee was come nigh  
to Iericho, a certayne blinde man sat by the hie way  
side,

## The first day of Lent.

doe, begging. And when he heard the people passe by, he asked what it meant. And they said vnto him, that Iesus of Nazareth, passed by. And hee cried, saying, Iesu thou sonne of Dauid, haue mercy on me. And they which went before, rebuked him, that he should hold his peace: But he cried so much the more, Thou sonne of Dauid, haue mercy on me. And Iesus stood still, and commanded him to bee brought vnto him. And when he was come neere, he asked him, saying, what wilt thou that I doe vnto thee? And hee sayd, Lord, that I might receiue my sight. And Iesus said vnto him, Receiue thy sight, thy faith hath saued thee. And immediately he receiued his sight, and followed him, praiising God. And all the people when they saw it, gaue praise vnto God.

The first day of Lent

The Collect

**A** Almighty and everlasting God, which hast nothing that thou hast made, and dost forgive the finnes of all them that be penitent: create and make in vs new and contrite hearts, that wee worthily lamenting our finnes, & acknowledging our wretchednesse, may obtaine of thee, the God of all mercy, perfect remission and forgiveness, through Iesus Christ.

The Epistle.



**T**urne you vnto me with all your hearts, with fasting, weeping and mourning: rent your hearts and not your clothes. Turne you vnto the Lord your God, for he is gracious and merciful, long suffering, and of great compassion, and ready to pardon wickednesse. Then (no doubt) he also shall turne and forgive: and after his chastening, he shall let your increase remaine for meat and drinke offerings vnto the Lord your God. Blow out with the trumpet in Zion.

Ioc. 2. 12

## The first Sunday in Lent.

Sion, proclaim a fasting, call the Congregation, and gather the people together: warn the Congregation, gather the Elders, bring the children and sucklings together. Let the bridegrome goe forth of his chamber, and the bride out of her closet. Let the Priests serue the Lord betweene the porch and the Altar, weeping, and saying, Be fauourable, O Lord, be fauourable vnto thy people, let not thine heritage be brought to such confusion, lest the heathen be Lords thereof, wherefore should they say among the heathen, where is now their God?

The Gospel.

Matth. 6.  
16.

**V**hen ye fast, be not sad, as the hypocrites are: for they disfigure their faces, that it may appeare vnto men how that they fast. Verily I say vnto you, they haue their reward. But thou, when thou fastest, anoint thine head, and wash thy face, that it may appeare not vnto men how that thou fastest, but vnto thy father, which is in secret, and thy father which seeth in secret, shall reward thee openly. Lay not by for your selues treasure vpon earth, where the rust and moth doeth corrupt, and where theeuës breake through & steale, but lay by for you treasures in heauen, where neither rust nor moth doeth corrupt, and where theeuës do not breake through nor steale. For where your treasure is, there will your hearts be also.

¶ The first Sunday in Lent.

The Collect.

**O** Lord, which for our sake dost fast forty dayes and forty nights: giue vs grace to vse such abstinence, that our flesh being subdued to the spirit, we may euer obey thy godly motions, in righteousness, and true holinesse, to thy honour and glory, which liuest and reignest, &c.

The



# The first Sunday in Lent.

## The Epistle.

**W**as helpers exhort you, that ye receive not the grace of God in vaine. For hee saith, I haue heard thee in a time accepted, and in the day of saluation haue I succoured thee. Behold, now is that accepted time: Behold, now is that day of saluation. Let vs giue none occasion of euill, that in our office be found no fault: but in all things let vs behaue our selues as the ministers of God, in much patience, in afflictions, in necessities, in anguishes, in stripes, in prisonments, in stripes, in labours, in watchings, in fastings, in purenesse, in knowledge, in long suffering, in kindnes, in the holy Ghost, in loue vnfeined, in the word of truethe, in the power of God, by the armor of righteousnesse on the right hand and on the left, by honour, and dishonour, by euill report, and good report, as deceiuers, and yet true: as vnknown, and yet known: as dying, and behold we liue: as chastened, and not killed: as sorrowing, and yet alway merry: as poore, and yet making many rich: as hauing nothing, and yet possessing all things.

2. Cor. 6.1

## The Gospel.

**W**hen Jesus was led away of the spirit into the wildernesse, to bee tempted of the deuil. And when he had fasted fourty dayes and fourty nights, he was at the last an hungred. And when the tempter came to him, he sayd, If thou be the Sonne of God, command that these stones bee made bread. But he answered and sayd, It is written, Man shall not liue by bread onely, but by euery word that proceedeth out of the mouth of God. Then the deuil taketh him vp into the holy City, and setteth him on a pinnacle of the Temple, and saith vnto him, If thou

Mat. 4.1

be

## The second Sunday in Lent.

be the Sonne of God, cast thy selfe downe headlong: for it is written, He shall giue his Angels charge ouer thee, and with their handes they shall holde thee by, lest at any time thou dash thy foote against a stone. And Iesus said vnto him, It is written againe, Thou shalt not tempt the Lord thy God. Againe the deuill taketh him by into an exceeding high mountaine, and sheweth him all the kingdomes of the world, and the glory of them, and sauyeth vnto him, All these will I giue thee, if thou wilt fall downe and worship mee. Then sauyeth Iesus vnto him, Awayde Satan: for it is written: Thou shalt worship the Lord thy God, and him onely shalt thou serue. Then the deuill leaueth him, and behold, the Angels came and ministred vnto him.

### The second Sunday in Lent.

#### The Collect.

**A** Almighty God, which doest see that wee haue no power of our selues to helpe our selues: keepe thou vs both outwardly in our bodies, and inwardly in our soules, that we may be defended from all aduersities which may happen to the body, and from all euill thoughts which may assault and hurt the soule, through Iesus Christ, &c.

#### The Epistle.

1. Thes.

4. 1.



Beseech you brethren, and exhort you by the Lord Iesus, that ye increase more and more, euery as ye haue receiued of vs how we ought to walke, and to please God. For ye know what commandements we gaue you by our Lord Iesus Christ: For this is the will of God, euery your holmes: that ye should abstaine from fornication; and that euery one of you should know how to keepe his vessel in hol-  
ness

## The second Sunday in Lent.

nesse and honour, and not in the lust of concupiscence as do the heathen, which know not God: that no man oppresse & defraud his brother in bargaining, because that the Lord is the auenger of all such things, as we told you before, and testified, for God hath not called vs to uncleannesse, but vnto holinesse. He therefore that despiseth; despiseth not man, but God, which hath sent his holy Spirit among you.

The Gospel.

**J**esus went thence, And departed into the coasts of Tyre and Sidon: and beholde, a woman of Canaan (which came out of the same coasts) cryed vnto him, saying, Haue mercy on mee, O Lord, thou Sonne of Dauid: my daughter is piteously vexed with a deuill. But he answered her nothing at all. And his disciples came and besought him, saying, Send her away, for she cryeth after vs. But he answered and sayd, I am not sent, but to the lost sheepe of the house of Israel. Then came she and worshipped him, saying, Lord helpe me. He answered and sayd, It is not meet to take the chyl- drens bread, and cast it to dogs. She answered and sayd, Truth Lord, for the dogs eate of the crummes which fall from their masters table. Then Iesus answered and sayd vnto her, O woman, great is thy faith, be it vnto thee euen as thou wilt. And her daughter was made whole euen the same time.

Matt. 15.  
11.

¶ The third Sunday in Lent.

The Collect.

**W**e beseech thee Almighty God, looke vpon the hearty desires of thy humble seruants, and stretch forth the right hand of thy Majesty, to be our defence against all our enemies, through Iesus Christ our Lord.

The

# The iij Sunday in Lent

Ephe. 5. 1



**B**E you the followers of God as deare children, and walke in lone, even as Christ loved vs, and gaue himselfe for vs, an offering and a sacrifice of a sweete savour to God. As for fornication, and all uncleannes, or couetousnes, let it not be once named among you, as it becommeth Saints; or filthy things, or foolish talking, or jesting which are not comely, but rather giving of thanks. For this ye know, that no whoremonger, either uncleane person, or couetous person (which is a worshipper of images) hath any inheritance in the kingdome of Christ, and of God. Let no man deceiue you with vaine wordes: for because of such things cometh the wrath of God upon the children of disobedience. Be ye not therefore companions of them. We were sometimes darknesse, but now are ye light in the Lord: walke as children of light: for the fruit of the Spirit consisteth in all goodnesse, and righteousnesse, and traueth. Accept that which is pleasing vnto the Lord, and haue no fellowship with the vnfruitfull workes of darkenesse, but rather rebuke them. For it is a shame euen to name those things which are done of them in secret, but all things when they are brought forth by the light, are manifest. For whatsoever is manifest, the same is light. Wherefore he sayth, Awake thou that sleepest, and stand by from death, and Christ shall giue thee light.

The Gospel

Luke 11.  
14.



**H**E was casting out a deuill that was dumbe. And when hee had cast out the deuill, the dumbe spake, and the people wondered. But some of them sayd, He ca-  
leth out deuils through Beelzebub the chiefe of the deuils. And other tempted him, and required

## The third Sunday in Lent.

required of him a signe from heauen. But he knowing their thoughts, said vnto them, Every kingdome diuided against it selfe is desolate, and one house doth fall vpon another. If Satan also be diuided against himselfe, how shall his kingdome endure? Because I say, I cast out devils through Beelzebub. If I by the help of Beelzebub cast out devils, by whose help doe your children cast them out? Therefore shall they be your Iudges. But if I by the finger of God cast out devils, no doubt the kingdome of God is come vpon you. When a strong man armed watcheth his house, the things that he possesseth are in peace: But when a stronger then he commeth vpon him, and ouercommeth him, he taketh from him all his harnesse wherein he trusted, and diuideth his goods. He that is not with me, is against me: and he that gathereth not with me, scattereth abroad. When the vncleane spirit is gone out of a man, he walketh through dry places, seeking rest: and when he findeth none, he saith, I will returne againe into my house whence I came out. And when he commeth, he findeth it swept and garnished. Then goeth he, and taketh to him seuen other spirits worse then himselfe, and they enter in, and dwell there: and the end of that man is worse then the beginning. And it fortuned, that as he spake these things, a certaine woman of the company lift vp her voyce, and said vnto him, Happy is the wombe that bare thee, and the paps which gaue thee sucke. But he said, Yea, happy are they that heare the word of God, and keepe it.

## ¶ The fourth Sunday in Lent.

### The Collect.

**G**rant we beseech thee Almighty God, that we which for our euill deeds are worthily punished, by



## The fourth Sunday in Lent.

by the comfort of thy grace may mercifully be relieved, through our Lord Jesus Christ.

Gal. 4. 21.

The Epistle.

**T**ell me, (ye that desire to be under the Law) doe ye not heare of the Law? It is written, that Abraham had two sonnes: the one by a bondmaid, the other by a free woman. Yea, & he which was borne of the bond woman, was borne after the flesh: but he which was borne of the free woman, was borne by promise. Which things are spoken by an allegorie: for these are two testaments, the one from the mount Sina, which gendereth vnto bondage, which is Agar: for mount Sina is Agar in Arabia, and bordereth vpon the Citie, which is now called Hierusalem, & is in bondage with her children. But Hierusalem which is aboue, is free, which is the mother of vs all. For it is written, Reioyce thou barren that bearest no children, breake forth and cry thou that trauestest not: for the desolate haue many more children, then she which hath an husband. Brethren, we are after Iſahac the children of promise. But then he that was borne after the flesh, persecuted him that was borne after the spirit: euen so is it now. Nevertheless, what saith the Scripture? Put away the bond woman and her sonne: for the sonne of the bond woman shall not be helpe with the sonne of the free woman. So then brethren, we are not children of the bond woman, but of the free woman.

The Gospel.

John 6. 1.

**J**esus departed ouer the sea of Galilee, which is the sea of Tiberias, and a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus

was

## The fourth Sunday in Lent.

went by into a mountaine, and there he sate with his disciples. And Easter (a feast of the Jewes) was nigh. when Jesus then lift by his eyes, and sawe a great company come vnto him, he said vnto Philip, whence shall we buy bread, that these may eate? This he said to prooue him, for he himselfe knew what he would do. Philip answered him, Two hundred penyworth of bread are not sufficient for them, that euery man maytake a litle. One of his disciples, (Andrew Simon Peters brother) saith vnto him, There is a ladde which hath five barley loaves and two fishes: but what are they among so many? And Jesus sayd, Make the people sit downe. There was much grasse in the place. So the men sate downe in number about five thousand. And Jesus tooke the bread, and when he had given thanks, hee gaue to the disciples, and the disciples to them that were set downe, and likewise of the fishes as much as they would. when they had eaten ynough, he sayd vnto his disciples, Gather by the broken meate which remaineth, that nothing be lost. And they gathered it together, and filled twelue baskets with the broken meate of the five barley loaves, which broken meate remained vnto them that had eaten. Then those men (when they had seen the miracle that Jesus did) said, This is of a truth the same Prophet that should come into the world.

¶ The fift Sunday in Lent.  
The Collect.

W E beseech thee Almighty God, mercifully to looke vpon thy people, that by thy great goodness they may be governed euermore both in body and soule, through Jesus Christ our Lord.

## The fift Sunday in Lent.

### The Epistle.

Heb. 9. 11



Christ being an high Priest of good things to come, came by a greater and a more perfect Tabernacle, not made with hands, that is to say, not of this building, neither by the blood of goats and calves: but by his owne blood he entred in once into the holy place, and found eternall redemption: for if the blood of oxen and of goats, and the ashes of a young Cow, when it is sprinkled, purifieth the uncleane, as touching the purifying of the flesh: how much more shall the blood of Christ, which through the eternal Spirit offered himselfe without spot to God, purge your conscience from dead works, for to serue the liuing God? And for this cause is he the Mediatour of the new Testament, that through death, which chanced for the redemption of those transgressions that were vnder the first Testament, they which are called, might receiue the promise of eternall inheritance.

### The Gospel.

Ioh. 8. 46



Which of you can rebuke me of sinne? I say the trueth, why do ye not beleue me? He that is of God, heareth Gods words: ye therefore heare them not, because ye are not of God. Then answered the Jewes, and said vnto him. Say we not well, that thou art a Samaritane, and hast the deuill? Iesus answered, I haue not the deuill: but I honour my father, and ye haue dishonoured me. I seeke not mine owne praise, there is one that seeketh and iudgeth. Verily, verily I say vnto you, If a man keep my saying, he shall neuer see death. Then sayd the Jewes vnto him, Now wee know that thou hast the deuill. Abraham is dead, and the Prophets: and thou sayest,

## Sunday next before Easter.

sapest, If a man keepe my saying, he shall neuer taste of death. Art thou greater then our father Abraham, which is dead? And the Prophets are dead: whom makest thou thy selfe? Jesus answered, If I honour my selfe, mine honour is nothing: it is my Father that honoureth me, which ye say is your God, and yet ye have not knowen him: but I know him. And if I say, I know him not, I shall be a liar like vnto you. But I know him, and keepe his saying. Your father Abraham was glad to see my day: and he saw it, and reioiced. Then sayd the Jewes vnto him, Thou art not yet fifty yeres old, and hast thou seene Abraham? Jesus said vnto them, Verily, verily I say vnto you, Per Abraham was bozne, I am. Then tooke they bp stones to cast at him: But Jesus hid himselfe, and went out of the Temple.

¶ The Sunday next before Easter.

The Collect.

**A** Almighty and everlasting God, which of thy tender loue towards man, hast sent our Saviour Jesus Christ, to take vpon him our flesh, and so suffer death vpon the Crosse, that all mankind should follow the example of his great humilitie: mercifully grant, that we both follow the example of his patience, and bee made partakers of his resurrection, through the same Jesus Christ our Lord.

The Epistle.

**I**n the same minde be in you, that was also in Christ Jesus, which when he was in the shape of God, thought it no robbery to be equall with God: neuertheless, he made himselfe of no reputation, taking on him the shape of a servant, and became like vnto men, and was found in his apparell

Phil. 2. 5.

## Sunday next before Easter.

as a man. He humbled himselfe, and became obedient vnto the death, euen the death of the Crosse. Wherefore God hath also exalted him on high, and given him a Name, which is aboue all names, that in the Name of Iesus euery knee should bow, both of things in heauen, and things in earth, & things vnder the earth, and that all tongues should confesse that Iesus Christ is the Lord, vnto the praise of God the Father.

The Gospel.

Matt. 26. 1.

**A**ND it came to passe, when Iesus had finished all these sayings, he said vnto his disciples, Ye know that after two dayes shall be Easter, and the Sonne of man shall be deliuered ouer to be crucified. Then assembled together the chiefe Priests, and the Scribes, and the Elders of the people, vnto the place of the high Priest (which was called Cathaphas) and held a councell, that they might take Iesus by subtiltie, and kill him. But they said; Not on the Holy day, lest there bee an hypro among the people. When Iesus was in Bethany, in the house of Simon the Leper, there came vnto him a woman, hauing an Alabaster boxe of precious oymntment, and powred it vpon his head as hee sate at the board. But when his disciples saw it, they had indignation, saying, whereto serueth this waste? This oymntment might haue bene well solde, and giuen to the poore. When Iesus vnderstood that, he said vnto them, why trouble yee the woman? for shee hath wrought a good worke vpon mee. For yee haue the poore alwayes with you, but me ye shall not haue alwayes. And in that she hath cast this oymntment on my body, shee did it to bury mee. Verily I say vnto you, wheresoener this Gospel shall be preached in all the world, there shall also this be tolde that shee hath done, for a memorialis of her. Then one of the twelve (which



## Sunday next before Easter.

(which was called Judas Iſcariot) went vnto the chiefe prieſts, and ſaid vnto them, What wil yee giue me, and I will deliuer him vnto you? And they appointed vnto him thirty pecies of ſilver. And from that time forth, hee ſought opportunitie to betray him. The firſt day of Sweetbread, the diſciples came to Jeſus, ſaying to him, where wilt thou that we prepare for thee to eate the Paſſeouer? And hee ſayd, Goe into the City to ſuch a man, and ſay vnto him, The Maſter ſaith, My time is at hand: I will keepe my Eaſter by thee with my diſciple. And the diſciples did as Jeſus had appointed them, and they made ready the Paſſeouer. When the Euen was come, he ſate downe with the Twelve: and as they did eate, he ſayd, Verily I ſay vnto you, that one of you ſhall betray me. And they were exceeding ſorrowfull, and began every one of them to ſay vnto him, Lord, Is it I? He answered and ſayd, He that dippeth his hand with me in the diſh, the ſame ſhall betray mee. The Sonne of man truly goeth as it is written of him: but woe vnto that man by whom the Sonne of man is betrayed: it had bene good for that man if hee had not bene bozne. Then Judas which betrayed him, answered and ſaid, Maſter, is it I? He ſayd vnto him, Thou haſt ſaid. And when they were eating, Jeſus tooke bread, and when he had giuen thankes, he brake it, and gaue it to the diſciples, and ſaid, Take, eat, this is my body. And he tooke the cup, and thanked, and gaue it to them, ſaying, Drinke ye all of this: for this is my blood (which is of the New Teſtament) that is ſhed for many, for the remiſſion of ſinnes. But I ſay vnto you, I will not drinke henceforth of this fruit of the vine tree, vntill that day when I ſhall drinke it new with you in my Fathers Kingdome. And when they had ſayd grace, they went out vnto

## Sunday next before Easter.

mount Oliuet, Then said Iesus vnto them, All ye shall be offended because of mee this night: for it is written, I wil smite the Shepheard, and the sheepe of the flock shall be scattered abroad: but after I am risen againe I will goe before you into Galile. Peter answered and sayd vnto him, Though all men be offended because of thee, yet will not I be offended. Iesus sayd vnto him, Verily I say vnto thee, that in this same night before the Cocke crow, thou shalt deny me thrise. Peter sayd vnto him, Yea, though I should die with thee, yet wil I not deny thee. Likewise also said all the disciples. Then came Iesus with them vnto a farre place, (which is called Gethsemane) & sayd vnto the disciples, Sit ye here, while I go and pray yonder. And he tooke with him Peter, and the two sonnes of Zebede, & began to waue sorowfull and heavy. Then sayd Iesus vnto them, My soule is heavy, euen vnto the death: tary ye here, and watch with me. And he went a little further, & fel flat on his face and prayed, saying, O my father, if it be possible, let this cup passe from me: neuer thelesse not as I wil, but as thou wilt. And he came vnto the disciples and found them asleepe, & sayd vnto Peter, What could ye not watch with me one houre? Watch & pray, that ye enter not into temptation: The spirit is willing, but the flesh is weak. He went away once againe, and prayed, saying, O my father, if this cup may not passe away from me, except I drinke of it, thy will be fulfilled. And he came and found them asleepe againe, for their eyes were heavy. And he left them, and went againe, and prayed the third time, saying the same words. Then cometh he to his disciples, and sayd vnto them, Sleepe on now, and take your rest. Behold, the houre is at hand, and the Sonne of man is betrayed into the hands of sinners. Rise, let vs be going,

## Sunday next before Easter.

ing, behold, he is at hand that doth betray me. While he yet spake, Ioe, Judas, one of the number of the twelve, came, and with him a great multitude with swords and staves, sent from the chiefe Priests and Elders of the people: but he that betrayed him gaue them a token, saying, whomsoever I kisse, the same is he, holde him fast. And forth with he came to Jesus, and sayd, Gasse master, and kissed him. And Jesus sayd vnto him, friend, wherefore art thou come? Then came they, and layd hands on Jesus, and tooke him. And beholde, one of them which were with Jesus stretched out his hand, and dyed his sword, and strooke a seruant of the hie Priest, and smot off his eare. Then sayd Jesus vnto him, Put by thy sword into the sheath: for all they that take the sword, shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall giue mee euen now more then twelue legions of Angels? But how then shall the Scriptures be fulfilled? For thus must it be. In that same houre sayd Jesus to the multitude, Ye be come out as it were to a thiefe, with swords and staves for to take me. I sate dayly with you teaching in the Temple, and yee tooke me not. But all this was done, that the Scriptures of the Prophets might be fulfilled. Then all the disciples forsooke him and fled. And they tooke Jesus and led him to Cataphas the high Priest, where the Scribes and the Elders were assembled. But Peter followed him a farr off vnto the high Priestles Palace, and went in, and sate with the seruants, to see the end. The chiefe Priestes and Elders, and all the Council sought false witnesse against Jesus, for to put him to death, but found none: yea, when many false witnesses came, yet found they none. At the last came two false witnesses, and sayd, This fellow sayd, I am able

## Sunday next before Easter.

able to destroy the Temple of God, and to build it again in three dayes. And the chiefe Priest arose, and sayd vnto him, Answerest thou nothing? why doe these beare witnesse against thee? But Iesus held his peace, And the chiefe Priest answered, and sayd vnto him, I charge thee by the liuing God, that thou tell vs whether thou be Christ the Sonne of God. Iesus sayd vnto him, Thou hast sayd. Peter helpe I say vnto you, Hereafter shall yee see the Sonne of man sitting on the Right hand of power, and comming in the cloudes of the skie. Then the high Priest rent his clothes, saying, Hee hath spoken blasphemie, what neede wee of any moze witnesses? Beholde, now yee haue heard his blasphe mie, what thinke ye? They answered and sayd, He is worthy to die. Then did they spit in his face, and buffeted him with fistes. And other smote him on the face with the palme of their hands, saying, Tell vs, thou Christ, who is he that smote thee? Peter sate without in the Court, and a Damosell came to him, saying, Thou also wast with Iesus of Galile. But he denied before them all, saying, I wot not what thou sayest. When he was gone out into the porch, another wench saw him, and sayd vnto them that were there, This fellow was also with Iesus of Nazareth. And againe he denied with an oath, saying, I doe not know the man. After a while came vnto him they that stood by, and sayd vnto Peter, Surely thou art euen one of them, for thy speech bewrayeth thee. Then began hee to curse and to sweare that he knew not the man. And immediately the Cocke crew. And Peter remembered the word of Iesus which sayd vnto him, Before the Cocke crow thou shalt deny mee thrice: and hee went out and wept bitterly. When the morning was come, all the chiefe



## Sunday next before Easter.

chiefe Priests and Elders of the people held a counsell against Iesus to put him to death, and brought him bound, & deliuered him vnto Pontius Pilate the Deputie. Then Judas which had betrayed him (seeing that he was condemned) repented himselfe, & brought againe the thirtie plates of siluer to the chiefe Priests and Elders, saying, I haue sinned, betraying the innocent blood. And they sayd, What is that to vs? see thou to that. And he cast downe þe siluer plates in the Temple, & departed, and went and hanged himselfe. And the chiefe Priests tooke the siluer plates, & said, It is not lawfull for to put them into the treasure, because it is the price of blood. And they tooke counsaile, & bought with the same a potters field to bury strangers in. Wherefoze the field is called Acheldama, that is, the field of blood, vntill this day. Then was fulfilled that which was spoken by Ieremie the Prophet, saying, And they tooke thirtie siluer plates, the price of him that was valued, whom they bought of the children of Israel, & gaue them for the potters field, as the Lord appointed me. Iesus stood befoze the Deputy, and the Deputy asked him, saying, Art thou the King of Iewes? Iesus said vnto him, Thou sayest. And when he was accused of the chiefe Priests & Elders, hee answered nothing. Then said Pilate vnto him, Hearest thou not how many witnesses they lay against thee? And he answered him to neuer a word, insomuch that the Deputy marvelled greatly. At that least the Deputy was wont to deliuer vnto the people a prisoner whom they would desire. Hee had then a notable prisoner called Barabas. Therefore when they were gathered together, Pilate sayde, Whether will ye that I giue loole vnto you Barabas, or Iesus which is called Christ? For hee knew that for enuie they had deliuered him. When he was  
let



## Sunday next before Easter.

set downe to giue Iudgement, his wife sent vnto him, saying, Haue thou nothing to do with that iust man, for I haue suffered this day many things in my sleepe because of him. But the chiefe Priests and Elders perswaded the people that they should aske Barrabbas, and destroy Iesus. The Deputie answered, and sayd vnto them, Whether of the twaine will ye that I let loose vnto you? They sayd, Barabbas. Pilate sayd vnto them, What shall I doe then with Iesus, which is called Christ? They all sayd vnto him, Let him be crucified. The Deputie sayd, what euill hath he done? But they cryed the more, saying, Let him be crucified. When Pilate saw that he could preuaile nothing, but that more businesse was made, he tooke water, and washed his hands before the people, saying, I am innocent of the blood of this iust person, see ye. When answered all the people, and said, His blood be on vs, and on our children. Then let he Barabbas loose vnto them, and scourged Iesus, and deliuered him to be crucified. Then the souldiers of the Deputie tooke Iesus into the Common hall, and gathered vnto him all the company, and they stripped him, and put on him a purple robe, and platted a Crowne of thornes, and put it vpon his head, and a reed in his right hand, and bowed the knee before him, and mocked him, saying, Haile King of the Jewes. And when they had spit vpon him, they tooke the reed, and smote him on the head, and after that they had mocked him, they tooke the robe off him againe, and put his owne raiment on him, and led him away to crucifie him. And as they came out, they found a man of Cyrene, named Simon, him they compelled to beare his crosse. And they came vnto the place which is called Golgotha, (that is to say, a place of dead mens shuls) and gaue him vineger mingled

## Sunday next before Easter.

with gall to drinke. And when he had tasted thereof, he would not drinke. When they had crucified him, they parted his garments, and did cast lots: that it might be fulfilled which was spoken by the Prophet, They parted my garments among them, and upon my vesture did they cast lots. And they sat and watched him there, and set by ouer his head the cause of his death written, This is IESVS, the King of the Iewes. Then were there two theeues crucified with him, one on the right hand, and the other on the left. They that passed by, reviled him, wagging their heads, and saying, Thou that destroyest the Temple of God, and dost build it in three daies, save thy selfe. If thou be the Sonne of God, come downe from the crosse. Likewise also the high Priests mocking him with the Scribes & Elders, said, He saved other, himselfe he cannot save. If he be the King of Israel, let him now come downe from the crosse, and we will beleue him. He trusted in God, let him deliver him now, if he will have him: for he said, I am the Sonne of God. The theeues also which were crucified with him, cast the same in his teeth. From the first houre was there darknesse ouer all the land, untill the ninth houre. And about the ninth houre, Jesus cryed with aloud voyce, saying, Eli, Eli, lama sabachthani, that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, sayd, This man calleth for Elias. And straightway one of them ran and tooke a sponge, and when he had filled it full of vineger, he put it on a reed, and gaue him to drinke. Other said, Let be, lets see whether Elias will come and deliver him. Jesus, when he had cryed againe with a loud voyce, yielded up the Ghost. And behold, the bayle of the Temple did rent in two parts from the top

## Munday before Easter. 2.

top to the bottome, and the earth did quake, and the stones rent, and graues did open, and many bodies of Saints which slept aroſe, & went out of the graues after his reſurrection, and came into the holy Citty, and appeared vnto many. When the Centurion, and they that were with him watching Jeſus, ſaw the earthquake, and thoſe things which happened, they feared greatly, ſaying, Truly this was the Son of God. And many women were there beholding him aſtarre off, which followed Jeſus from Galilee, miniſtring vnto him: among which was Mary Magdalene, and Mary the mother of James and Iohes, and the mother of Zebedees children,

¶ Munday before Eaſter.

The Epistle.

Eſai, 63. 1

**W**HAT is he this that cometh from Edom, with red coloured clothes of Boſra, which is ſo coſly cloth, & cometh in ſo mightily with all his ſtrength? I am he that teacheth righteouſneſſe, and am of power to helpe. Wherefore then is thy clothing red, & thy raiment like his that treadeth in the wine preſſe? I haue troden the preſſe my ſelfe alone, and of all people there is not one with me. Thus will I tread downe mine enemies in my wrath, and ſet my feet vpon them in mine indignation, and their blood ſhall beſpring my clothes, and ſo will I ſtaine all my raiment. For the day of vengeance is assigned in my heart, and the yeere when my people ſhall be deliuered, is come. I looked about mee, and there was no man to ſhew mee any helpe. I marvelled that no man helde me by. Then I held me by mine owne arme, and my ſeruientneſſe ſuſtained me. And thus will I tread downe the people in my wrath, and baſte them

## Munday before Easter.

them in my displeasure, and vpon the earth will I  
lay their strength. I will declare the goodnesse of the  
Lord, pea, and the praise of the Lord, for all that he  
hath giuen vs, for the great good that he hath done  
for Israel, which hee hath giuen them of his owne  
fauour, and according to the multitude of his louing  
kindnesse. For he said, These no doubt are my people,  
and no strinking children: and so hee was their Sa-  
uour. In their troubles he was also troubled with  
them, and the Angel that went forth from his pre-  
sence deliuered them. Of very loue, and kindnesse  
that he had vnto them, he redeemed them. He hath  
borne them, and caried them by, ever since the world  
began. But after they prouoked him to wrath, and  
bered his holy mind, he was their enemy, & fought  
against them himselte. Yet remembred Israel the  
old time of Moses and his people, saying, where is  
he that brought them from the water of the Sea,  
with them that fed his sheepe? where is he that hath  
giuen his holy Spirit among them? He led them by  
the right hand of Moses with his glorious arme, di-  
uiding the water before them, whereby he gate him-  
selfe an everlasting name. He led them in the deepe,  
as an horse is led in the plaine, that they should not  
dumbe, as a tame beast goeth in the field, and the  
breath giuen of God, giueth him rest. Thus, O  
God hast thou led thy people, to make thy selfe a  
glorious Name withall. Looke downe then from  
heauen, and behold the dwelling place of thy Sanc-  
tuarie, and thy glory. How is it that thy leibulle, thy  
strength, the multitude of thy mercies, and thy lo-  
uing kindnesse, will not be entreated of vs? yet art  
thou our Father: for Abraham knoweth vs not, nei-  
ther is Israel acquainted with vs. But thou Lord  
art our Father and redeemer, and thy Name is ever-  
lasting

## Munday before Easter.

tasting. O Lord, wherefore hast thou led vs out of the way: wherefore hast thou hardened our hearts, that we feare thee not: Be at one with vs againe, for thy seruants sake, and for the generation of thine heritage. Thy people haue had but a little of thy sanctuarie in possession, for our enemies haue troden downe thy holy place. And we were thine from the beginning, when thou wast not their Lord, for they haue not called vpon thy Name.

The Gospel.

Mar. 14. 1



After two dayes was Easter, a the dayes of sweet bread. And the hye Priests and the Scribes sought how they might take him by craft, and put him to deatch. But they said, Not in the feast day, lest a ny busines arise among the people. And when he was in Bethanie in the house of Simon the Leper, euen as he sat at meate, there came a woman hauing an alablaster boxe of ointment called Nard, that was pure and costly, and he brake the boxe, and powred it vpon his head. And there were some that were not content with in themselves, and said, what needed this waste of ointment: for it might haue bene solde for more then thre hundred pence, a haue bene giuen to the poore: and they grudged against her. And Iesus said, Let her alone, why trouble ye her: She hath done a good worke on me: for ye haue the poore with you alwayes, and whensoever you will, ye may doe them good: but me haue you not alwayes. She hath done that she could, she came aforehand to anoint my body to the burying, merely. I say vnto you, wheresoener this Gospel shall bee preached thowout the whole world, this also that she hath done, shall be rehearsed in remembrance of her. And Judas Iscariot, one of the twelue, went away vnto the hye

Priests



## Munday before Easter.

promiss, to betray him vnto them. when they heard that, they were glad, and promised that they would giue him money. And hee sought how he might conveniently betray him. And the first day of sweet bread (when they offered the Pascheouer) his disciples sayd vnto him, where wilt thou that wee goe and prepare, that thou maiest eat the Pascheouer? And he sent forth two of his disciples, and sayd vnto them, Goe ye into the citie, and there shall meet you a man bearing a picher of water, follow him. And whithersoener he goeth in, say pee vnto the good man of the house, The Master sayeth, where is the ghest chamber, where I shall eat the pascheouer with my disciples? And he wil shew you a great Parlour paved and prepared, there make ready for vs. And his disciples went forth, and came into the citie, and found as he had sayd vnto them, and they made ready the Pascheouer. And when it was now euentside, hee came with the twelue: and as they sate at boord, and did eat, Jesus said, Verily, I say vnto you, one of you (that eateth with me) shall betray me. And they began to be fozp, and to say to him one by one, Is it I? And another sayd, Is it I? He answered and sayd vnto them, It is one of the twelue, euen he that dippeth with me in the platter. The Sonne of man truely goeth as it is writtten of him: but woe vnto that man by whom the Sonne of man is betrayed: good were it for that man if he had neuer bene borne. And as they did eate, Jesus tooke bread, and when he had giuen thanks, he brake it, and gaue to them, and said, Take, eate, this is my body. And he tooke the cup, and when he had giuen thanks, he gaue it to them: and they all dranke of it. And he said vnto them, This is my blood of the newe Testament, which is shed for many. Verily I say vnto you, I will drinke no more of

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## Munday before Easter.

the fruite of the wine, untill that day that I shall  
 drinke it new in the kingdome of God. And when  
 they had sayd grace, they went out to the mount O-  
 liuet. And Iesus sayeth vnto them, All yee shall be of-  
 fended because of me this night: for it is written, I  
 will smite the shepheard, and the sheepe shall be scatte-  
 red: but after that I am risen againe, I will goe into  
 Galilee before you. Peter sayd vnto him, And though  
 all men be offended, yet will not I. And Iesus saith  
 vnto him, Verily I say vnto thee, that this day, euen  
 in this night, before the Cocke crow twice, thou shalt  
 denie me three times. But he spake more vehement-  
 ly, No, if I should die with thee, I will not denie  
 thee. Likewise also sayd they all. And they came into  
 a place which was called Gethsemane, and hee sayde  
 to his disciples, Sit yee here, while I goe aside and  
 pray. And hee taketh with him Peter, and James,  
 and John, and began to waie abashed, and to be in  
 an agonie, and sayd vnto them, My soule is heauie,  
 euen vnto the death: tary yee here and watch. And  
 hee went forth a litle, and fell downe flat on the  
 ground, and prayed, that if it were possible, the houre  
 might passe from him. And hee sayd, Abba, father,  
 all things are possible vnto thee, take away this cup  
 from me: Neuerthelesse, not as I will, but that thou  
 wilt, be done. And he came and found them sleeping,  
 and saith to Peter, Simon, sleepest thou? Couldst  
 not thou watch one houre? watch yee, and pray,  
 lest ye enter into temptation: the spirit truly is ready,  
 but the flesh is weake. And againe he went aside  
 and prayed, and spake the same words. And hee re-  
 turned, and found them asleepe againe, for their eyes  
 were heauie, neither wilt they what to answer him.  
 And hee came the third time, and sayd vnto them,  
 Sleepe henceforth, and take your ease, it is enough.

The

## Munday before Easter.

The houre is come, Behold, the Sonne of man is betrayed into the handes of sinners. Rise vp, let vs goe: loe, he that betrayeth me is at hand. And immediately while he yet spake, commeth Judas (which was one of the twelue) and with him a great number of people, with swords & staves, from the high Priests, and Scribes, and Elders. And he that betrayed him, had given them a general token, saying, Whomsoever I doe kisse, the same is he, take and leade him a way warily. And as soone as he was come, he goeth straight way to him, and sayeth vnto him, Master, Master, and kissed him. And they layd their handes on him, and tooke him. And one of them that stood by, drew out a sword, and smote a seruant of the high Priests, and cut off his eare. And Jesus answered and sayd vnto them, Ye be come out as vnto a thiefe, with swords and staves, for to take me: I was dayly with you in the Temple teaching, and yete tooke me not: But these things come to passe, that the Scriptures should be fulfilled. And they all forsooke him, and ran away. And there followed him a certaine yong man clothed in linnen vpon the bare, and the young men caught him, and hee left his linnen garment, and fled from them naked. And they led Jesus away to the high Priest of all, and with him came all the high Priests, and the Elders, and the Scribes. And Peter followed him a great way off (euen till hee was come into the Palace of the high Priest) and he sate with the seruants, and warmed himselfe at the fire. And the high Priests and all the Counsell sought for witness against Jesus to put him to death, and found none: for many bare false witness against him, but their witnesses agreed not together. And there arose certaine, and brought false witness against him, saying, wee heard him

## Munday before Easter.

say. I will destroy this Temple that is made with hands, and within three dayes I will build another made without handes: But yet their wittnesse agreed not together. And the high Priest stood by among them, and asked Jesus, saying, Answerest thou nothing? How is it that these beare witness against thee? But he held his peace, and answered nothing. Againe the high Priest asked him, and said vnto him, Art thou Christ the Sonne of the Blessed? And Jesus sayd, I am: and ye shall see the Sonne of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high Priest rent his clothes, and sayd, What need we any further witnesses? Ye haue heard blasphemie, what thinke yee? And they all condemned him to bee worthy of death. And some began to spit at him, and to couer his face, and to beate him with fistes, and to say vnto him, Areade. And the seruantes buffeted him on the face. And as Peter was beneath in the palace, there came one of the wenches of the high Priest, and when she saw Peter warming himselfe, she looked on him, and said, wast not thou also with Jesus of Nazareth? And he denyed, saying, I know him not, neither doe I what thou sayest. And he went out into the porch, and the cock crew. And a damsel (when she saw him) began againe to say vnto them that stood by, This is one of them. And he denied it againe. And anon after, they that stood by, said againe vnto Peter, Surely thou art one of them, for thou art of Galilee, and thy speech agreeth thereto. But he began to curse and to sweare, saying, I know not this man of whom ye speake. And againe the cock crew. And Peter remembered the word that Jesus had sayd vnto him, Before the cock crow twice, thou shalt deny me three times: and he began to weepe.

Tuesday

## Tuesday before Easter.

Malact. 1. 10. The Epistle.

Esay 50. 5

**T**He Lord God hath opened mine eare, therefore can I not say nay, neither withdraw my selfe: but I offer my back unto the smiters, and my cheekes to the nippers. I turne not my face fro shame and spitting, and the Lord God shall helpe me, therefore shall I not be confounded. I haue hardened my face like a flint stone: for I am sure that I shall not com to confusion. He is at hand that iustifieth mee: who will then goe to law with me? let vs stand one against another. If there be any that wil reason with me, let him come here soorth to me, Behold the Lord God standeth by mee: what is hee then that can condemn me? Loe, they shall be like as an old cloth, the moth shall eat them vp. Therefore who so seareth the Lord among you, let him heare the voyce of his seruant, who so walketh in darknesse a no light shineth vpon him, let him put his trust in the Name of the Lord, & hold him vp by his God. But take heed, ye all kindle a fire of the wrath of God, & stirre vp the coles. Walke on in the glistering of your owne fire, & in the coles that ye haue kindled. This cometh vnto you from my hand, namely, that ye shall sleepe in sorow.

The Gospel.

Mar. 15. 1

**A**nd anon in the dawning, the hie Priests held a counsell with the Elders, and the Scribes, and the whole congregation, and bound Iesus, & led him away, and deliuered him to Pilate. And Pilate asked him, Art thou the King of the Iewes? And hee answered, and said vnto him, Thou sayest it. And the hie Priests accused him of many things. So Pilate asked him againe, saying, Answerest thou nothing? Beholde how many things they lay to thy



## Tuesday before Easter.

charge. Jesus answered yet nothing, so that Pilate maruayled. At that feast Pilate deliuered vnto them a prisoner, whomsoeuer they would desire. And there was one that was named Barabbas, which lay bound with them that made insurrection: hee had committed murder. And the people called vnto him, and began to desire him that he would doe according as hee had euer done vnto them. Pilate answered them, saying, will yee that I let loose vnto you the king of the Iewes? for he knew that the hie Priests had deliuered him of enuile. But the hie Priests moued the people, that he should rather deliuer Barabbas vnto them. Pilate answered againe, and sayde vnto them, what will ye then that I doe vnto him, whom ye call the king of the Iewes? And they cryed againe, Crucifie him. Pilate sayde vnto them, what euill hath he done? And they cryed the more seruently, Crucifie him. And so Pilate willing to content the people, let loose Barabbas vnto them, and deliuered by Jesus (when he had scourged him) for to be crucified. And the souldiers led him away into the Common hall, and called together the whole multitude. And they clothed him with purple, and they platted a crowne of thornes, and crowned him withall, and began to salute him, Haile King of the Iewes. And they smote him on the head with a reede, and did spit vpon him, and bowed their knees, and worshipped him. And when they had mocked him, they tooke the purple off him, and put his own clothes on him, and led him out to crucifie him. And they compelled one that passed by, called Simon of Cyrene (the father of Alexander and Rufus) which came out of the field, to beare his Crosse. And they brought him to a place named Golgotha, (which is a man interpret, is, The place of dead mens skulls.) And they gaue him to drinke

## Tuesday before Easter.

drinke, wine mingled with myrrhe, but he receiued it not. And when they had crucified him, they parted his garments, casting lots vpon them, what euery man should take. And it was about the third houre, and they crucified him, and the title of his cause was written, The King of the Iewes. And they crucified with him two theeues, the one on his right hand, and the other on his left: And the Scripture was fulfilled, which sayeth, He was counted among the wicked. And they that went by, rayled on him, wagging their heads, and saying, A wretch, thou that destropest the Temple, and buildest it againe in three dayes, saue thy selfe, and come downe from the crosse. Like wise also mocked him the high Prieests among themselves, with the Scribes, and sayd, He saued other men, himselfe he cannot saue. Let Christ the King of Israel descend now from the Crosse, that we may see, and beleue. And they that were crucified with him, checked him also. And when the first houre was come, darkenesse arose ouer all the earth, vntill the ninth houre. And at the ninth houre Iesus cryed with a loude voice, saying, Eloi, Eloi, lama sabachthani, which is (if one interpret it) My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard that, sayd, Behold, he calleth for Elias. And one ran, and filled a sponge full of vinegar, and put it on a reed, and gaue him to drinke, saying, Let him alone, let vs see whether Elias will come and take him downe. But Iesus cryed with a loud voyce, and gaue vp the Ghost. And the bayle of the Temple rent in two pecces from the toppe to the bottome. And when the Centurion, which stood before him, saw that he so cryed and gaue vp the ghost, he sayde, Truly this man was the Sonne of God. There were also women a good way off, beholding him:

## Wednesday before Easter.

him: among whom was Mary Magdalene, and Mary the mother of James the little, and of Ioseph, and Mary Salome (which also when he was in Galilee, had followed him, and ministered vnto him) and many other women, which came vp with him to Hierusalem. And now when the euen was come, (because it was the day of preparing that goeth before the Sabbath) Ioseph of the citie of Arimathea, a noble counsellour, which also looked for the kingdom of God, came and went in boldly vnto Pilate, and begged of him the body of Iesus. And Pilate marvelled that he was already dead, and called vnto him the Centurion, and asked of him whether he had bene any while dead. And when he knew the truth of the Centurion, he gaue the body to Ioseph. And he bought a linnen cloth, and tooke him downe, and wrapped him in the linnen cloth, and layd him in a sepulchre that was hewen out of a rocke, and rolled a stone before the doore of the sepulchre. And Mary Magdalene, and Mary Ioseph, behelde where he was layd.

¶ Wednesday before Easter.

Heb. 9. 16



**V**eritas is a Testament, there must also of necessity be the death of him that maketh the Testament. For the Testament taketh authority when men are dead. For it is yet of no value as long as he that maketh the Testament is alive. For which cause also neither the first Testament was ordeined without blood. For when Moses had declared all the commandements to all the people according to the Law, he tooke the blood of calves and of goates, with water and purple wooll, and hyssope, and sprinkled both the booke and all the people, saying, This is

the

## Wednesday before Easter.

the blood of the Testament, which God hath appointed vnto you. Moreover he sprinkled the Tabernacle with blood also, and all the ministering vessels. And almost all things are by the Law purged with blood, and without shedding of blood is no remission. It is need then that the similitudes of heavenly things bee purified with such things, but that the heavenly things themselves bee purified with better sacrifices then are those. For Christ is not entred into the holy places that are made with handes (which are similitudes of true things) but is entred into very heaven, for to appeare now in the sight of God for us: not to offer him selfe often, as the high priests entred into the holy place every yeere with strange blood, (for their hee must haue often suffered since the world began) but now in the end of the world hath he appeared onto to put sinne to flight, by the offering by of himselfe. And as it is appointed vnto all men that they shall once die, and then cometh the iudgement: euen so Christ was once offered, to take away the sinnes of many: and vnto them that looke for him, shall he appeare againe without sinne vnto salvation.

The Gospel

**THE** feast of Sweet bread drew nigh, Luk. 22. 1  
which is called Easter, and the high  
priests and scribes sought how they  
might kill him, for they feared the peo-  
ple. Then entred Satan into Judas  
whose surname was Iscariot, which was of the  
number of the twelve, and he went his way, and  
conferred with the high priests and officers, how  
hee might betray him into them. And they were  
glad, and promised to giue him money. And he con-  
sented, and sought opportunitie to betray him vnto  
them, when the people were away. Then came the  
day

## Wednesday before Easter.

day of Sweet bread, when of necessity the Pasceouer must bee offered. And he sent Peter and John, saying, Goe, and prepare vs the Pasceouer, that wee may eate. They sayde vnto him, where wilt thou that we prepare? And hee sayd vnto them, Behoide, when ye enter into the cite, there shall a man meete you, bearing a pitcher of water, him follow into the same house that he entreteth in, and yee shall say vnto the goodman of the house, The Passer layeth vnto thee, where is the guest-chamber, where I may eate the Pasceouer with my Disciples? And hee shall shew you a great parlour paved, there make ready. And they went, and found as he had sayd vnto them, and they made ready the Pasceouer. And when the houre was come, hee satte downe, and the twelue Apostles with him. And hee sayde vnto them, I haue inwardly desired to eate this Pasceouer with you before that I suffer. For I say vnto you, Hencetoothis will I not eate of it any more, butill it be fulfilled in the kingdome of God. And he tooke the cup, and gaue thanks and salde, Take this, and diuide it among you: for I say vnto you, I will not drinke of the fruite of the wine, vntill the kingdome of God come. And hee tooke bread, and when he had giuen thanks, he brake it, and gaue it vnto them, saying, This is my body, which is giuen for you: this doe in the remembrance of me. Likewise also when he had supped, he tooke the cup, saying, This cup is the new Testament in my blood, which is shed for you. Yet beholde, the hand of him that betrayeth mee, is with mee on the table. And truly the sonne of man goeth as it is appointed: but woe vnto that man by whom hee is betrayed. And they began to enquire among themselves, which of them it was that should doe it. And there was a strife among the, which of them should

seeme



## Wednesday before Easter.

sent to be the greatest. And he sayd vnto them, The Kings of nations reigne ouer them, and they that haue authority ouer them are called Gracious: but ye shall not so be. But he that is greatest among you, shall be as the yonger: and he that is chiefe, shall bee as he that doeth minister. For whether is greater, hee that sitteth at meat, or he that serueth? Is not hee that sitteth at meate? But I am among you as hee that ministrereth. Beare they which haue abidden with me in my temptations. And I appoint vnto you a kingdome, as my father hath appointed to me, that ye may eate and drinke at my table in my kingdome, and sit on seats, iudging the twelue tribes of Israel. And the Lord sayd, Simon, Simon, behold, Satan hath desired to sift you, as it were wheat: but I haue prayed for thee, that thy faith faile not: and when thou art conuerted, strengthen thy brethren. And he said vnto him, Lord, I am ready to goe with thee into prison and to death. And he sayd, I tell thee Peter, the Cocke shall not crowe this day, till thou haue denyed thrise that thou knowest me. And he sayd vnto them, when I sent you without wallet, and scrip, and shooes, lacked you any thing? And they sayd, No. Then sayd he vnto them, But now hee that hath a wallet, let him take it vp, and likewise his scrip, and he that hath no sword, let him sell his coat and buy one. For I say vnto you, that yet the same which is writtten, must be performed in me, Euen among the wicked was hee reputed: for those things which are writtten of me, haue an end. And they sayd, Lord, behold, heere are two swordes. And hee sayde vnto them, It is ynough. And he came out, and went (as hee was wont) to mount Oliuet. And the disciples followed him: and when he came to the place, hee sayde vnto them, Pray, lest ye fall into temptation. And

## Wednesday before Easter.

And hee gate him selfe from them about a stones cast, and kneeled downe, and prayed saying, Father, if thou wilt, remoue this cup from me; neuerthelesse, not my will, but thine be fulfilled. And there appeared an Angel vnto him from heauen; comforting him. And hee was in an agony; and prayed the longer, and his sweat was like drops of blood, trickling downe to the ground. And when he arose from prayer, and was come to his disciples, he found them sleeping for heuynesse, and hee said vnto them, Why sleepe ye? Rise and pray, lest ye fall into temptation, while hee yet spake. behold, there came a company, and hee that was called Judas, one of the twelue, went before them, and pressed high vnto Iesus, to kisse him. But Iesus sayd vnto him, Judas, betrayest thou the Sonne of man with a kisse? when they which were about him, saw what would follow, they sayd vnto him, Lord, shall we smite with the sword? and one of them smote a seruant of the high Priests, and strooke off his right eare. Iesus answered, and sayd, Suffer ye thus farre forth. And when he touched his eare, he healed him. Then Iesus sayd vnto the high Priests and rulers of the Temple, and the Elders which were come to him, Be ye come out as vnto a thiefe with swords and stauers. when I was dayly with you in the Temple, ye stretched forth no hands against me: but this is euen your very houre, and the power of darknes. Then tooke they him, and led him, and brought him to the high Priests house. But Peter followed a farre off. And when they had kindled a fire in the mids of the palace, and were set down together, Peter also sate downe among them. But when one of the wenches behelde him as hee sate by the fire, and looked vpon him, she sayd, This same fellow was also with him. And he denied him, saying,

## Thursday before Easter.

saying, Woman, I know him not. And after a little while, another saw him, and sayd, Thou art also of them. And Peter sayd, Man, I am not. And about the space of an houre after, another affirmed, saying, verily this fellow was with him also, for hee is of Galilee. And Peter said, Man, I wot not what thou sayest. And immediatly while he yet spake, the Cocke crew. And the Lord turned backe, and looked vpon Peter, and Peter remembred the word of the Lord, how he had said vnto him, Before the cock crow, thou shalt deny me thrise: and Peter went out and wept bitterly. And the men that tooke Iesus, mocked him, and smote him: and when they had blindfolded him, they strooke him on the face, and asked him, saying, Areade, who is he that smote thee? And many other things dispitefully sayd they against him. And as soone as it was day, the Elders of the people, and the high Priests and Scribes came together, and led him into their Councill, saying, Art thou very Christ? Tell vs. And he sayd vnto them, If I tell you, ye will not beleue me: & if I aske you, you will not answer, nor let me goe. Hereafter shall the Sonne of man sit on the right hand of the power of God. Then sayd they all, Art thou then the Sonne of God? He sayd, Ye say that I am. And they sayd, What need we of any further witness? for we our selues haue heard of his owne mouth.

¶ Thursday before Easter.

The Epistle.

**T**HIS I warne you of, and commend not, that ye come not together after a better maner, but after a worse. For first of all, when yee come together in the Congregation, I heare that there is dissention

1 Cor. II.  
17.

## Thursday before Easter.

dissention among you, and I partly beleue it: for there must bee sects among you, that they which are perfect among you may be knowen. When yee come together therefore into one place, the Lords Supper cannot be eaten, for euery man beginneth afoze to eate his owne supper, and one is hungry, and another is drunken. Haue ye not houses to eate and drinke in? Despise ye the congregation of God, and shame them that haue not: what shall I say vnto you? Shall I praise you? In this I praise you not. That which I deliuered vnto you, I receiued of the Lord. For the Lord Iesus, the same night in which he was betrayed, tooke bread, and when he had giuen thanks, hee brake it, and said, Take yee and eate, this is my bodie, which is broken for you: this doe yee in the remembrance of me. After the same maner also he tooke the cup when supper was done, saying, This cup is the new Testament in my blood: This doe as oft as ye drinke it in remembrance of me. for as often as ye shall eate this bread, and drinke of this cup, yee shall shew the Lords death till hee come. Wherefore whosoener shall eate of this bread, and drinke of this cup of the Lord vnworthily, shall bee guiltie of the bodie and blood of the Lord. But let a man examine himselfe, and so let him eate of the bread, and drinke of the cup. for hee that eateth and drinketh vnworthily, eateth and drinketh his owne damnation, because he maketh no difference of the Lords body. for this cause many are weake and sicke among you, and many sleepe. for if wee had iudged our selues, wee should not haue bene iudged. But when we are iudged of the Lord, we are chastened, that we should not be damned with the world. Wherefore my brethren, when yee come together to eate, tary one for another. If any man hunger, let him eate at home, that yee come

## Thursday before Easter.

come not together vnto cōdemnation. Other things  
will I set in order when I come.

The Gospel.

Luk. 23. 1

**T**HE whole multitude of them arose, and led him vnto Pilate. And they began to accuse him, saying, Wee found this fellow peruertering the people, and forbidding to pay tribute to Cesar, saying, that he is Christ a King. And Pilate apposed him, saying, Art thou the King of the Iewes? Hee answered him and sayd, Thou sayest it. Then sayd Pilate to the high Priests, and to the people, I find no fault in this man. And they were the more fierce, saying, Hee moueth the people, teaching thorowout all Iury, and began at Galilee, euen to this place. When Pilate heard mention of Galilee, hee asked whether the man were of Galilee. And as soone as hee knew that he belonged vnto Herods iurisdiction, he sent him to Herode which was also at Hierusalem at that time. And when Herode saw Iesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him, and he trusted to haue seene some miracles done by him. Then hee questioned with him many wordes: but he answered him nothing. The high Priests and Scribes stood forth, and accused him straightly. And Herode with his men of warre dispised him. And when he had mocked him, he arrayed him in white clothing, and sent him againe to Pilate. And the same day Pilate and Herode were made friends together: for before they were at variance. And Pilate called together the High Priests, and the rulers, and the people, and sayd vnto them, Ye haue brought this man vnto me, as one that peruerteth the people, and behold, I examine him before you, and finde  
no



## Thursday before Easter.

no fault in this man of those things whereof ye accuse him, no nor yet Herod. For I sent you vnto him: and loe, nothing worthy of death is done vnto him: I will therefore chassen him, and let him loose. For of necessitie he must haue let one loose to them at that feast. And all the people cried at once, saying, A way with him, and deliuer vs Barabas (which for a certaine insurrection made in the Citie, and for a murder, was cast into prison.) Pilate spake againe vnto them, willing to let Iesus loose. But they cryed, saying, Crucifie him, crucifie him. He sayd vnto them the third time, what euill hath hee done? I find no cause of death in him: I will therefore chassen him, and let him goe. And they cried with loud voyces requiring that he might be crucified. And the voyces of them and of the high Priests preuailed. And Pilate gaue sentence that it should be as they required: and he let loose vnto them him that for insurrection and murder was cast into prison, whom they had desired. And he deliuered vnto them Iesus, to doe with him what they would. And as they led him away, they caught one Simon of Cyrene coming out of the field, and on him layed they the crosse, that hee might beare it after Iesus. And there followed him a great company of people, and of women, which bewailed and lamented him. But Iesus turned backe vnto them, and said, Wee daughters of Hierusalem, weepe not for me, but weepe for your selues, and for your children: for behold, the dayes will come, in the which they shall say, Wappie are the barren, and the wombes that neuer bare, and the paps which neuer gaue sucke. Then shall they begin to say to the mountaines, Fall on vs: and to the hilles, Couer vs. For if they do this in a greene tree, what shall be done in the drie? And there were two euill doers led with him

## Thursday before Easter.

to be slaine. And after that they were come to the place, which is called Caluarie, there they crucified him, and the euill doers, one on the right hand, and the other on the left. Then said Iesus, Father, forgive them for they wot not what they doe. And they parted his raiment, and cast lots: and the people stood and beheld. And the rulers mocked him with them, saying, He saued other men, let him saue himselfe, if he be very Christ the chosen of God. The souldiers also mocked him, and came and offered him vineger and said, if thou be the King of the Iewes, saue thy selfe. And a superscription was writtten ouer him with letters of Greeke, and Latine, & Hebrew, This is the King of the Iewes. And one of the euill doers which were hanged, railed on him, saying, If thou be Christ, saue thy selfe and vs. But the other answered, & rebuked him, saying, fearest not thou God, seeing thou art in the same damnation? We are righteously punished, for we receiue according to our deeds: but this man hath done nothing amisse. And he said vnto Iesus, Lord, remember mee when thou comest into thy kingdome. And Iesus said vnto him, Verily I say vnto thee, To day shalt thou be with me in Paradise. And it was about the sixt houre: and there was a darkenesse ouer all the earth, vntill the ninth houre, and the Sun was darkened, & the baile of the Temple did rent, even thorow the mids. And when Iesus had cryed with a loude voyce, he sayd, Father, into thy hands I commend my spirit. And when he had thus said, he gaue vp the Ghost. When the Centurion saw what had happened, he glorified God, saying, Verily this was a righteous man. And all the people that came together to that sight, and saw the things which had happened, smote their breasts, and returned. And all his acquaintance, and

## Thursday before Easter.

the women that followed him from Galilee, stood farre off, beholding these thinges. And beholde, there was a man named Joseph, a counseller, and he was a good man, and a iust: the same had not contented in the counsell and deed of them, which was of Arimathea, a City of the Jewes, which same also waited for the kingdome of God: he went vnto Pilate, and begged the body of Iesus, and tooke it downe, and wrapped it in a linnen cloth, and layd it in a Sepulchre that was hewen in stone wherein neuer man before had bene layed. And that day was the preparing of the Sabbath, and the Sabbath drew on. The women that followed after, which had come with him from Galilee, beheld the Sepulchre, and how his body was layd. And they returned, and prepared sweet odours, and oynments: but rested on the Sabbath day according to the Commandement.

¶ On Good Friday,  
The Collects.

**A** Almighty God, we beseech thee graciously to behold this thy family, for the which our Lord Iesus Christ was contented to be betrayed, & giuen into the hands of wicked men, and to suffer death by on the Crosse, who liueth and reigneth with thee and the holy Ghost, now and for ever. Amen.

**A** Almighty and everlasting God, by whose Spirit the whole body of the Church is gouerned and sanctified: receiue our supplications and prayers, which we offer before thee for all estates of men in thy holy Congregation, that every member of the same in his vocation and ministry, may truly and godly serue thee, through our Lord Iesus Christ.

**M**erciful God, who hast made all men, and hast nothing that thou hast made, nor wouldest thou

## On Good Friday.

death of a sinner, but rather that he should be conuerted, & liue, haue mercy vpon all Jewes, Turkes, Infidels, and heretikes, and take from them al ignorance hardnesse of harte, and contempt of thy word: and so fetch them home, blessed Lord, to thy flocke, that they may be saued among the remnant of the true Israelites, and be made one fold vnder one Shepherd Iesus Christ our Lord, who liueth and reigneth &c.

The Epistle.

Heb. 10. 1

**T**he Law (which hath but a shadow of good things to come, and not the very fashion of things themselves) can neuer with those sacrifices, which they offer yeere by yeere continually, make the commers therunto perfect. For would not then those sacrifices haue ceased to haue bene offered, because that the offerers once purged, should haue had no more conscience of sinnes? Neuerthelesse in those sacrifices is there mention made of sinnes euery yeere. For the blood of oxen and goates cannot take away sinnes, wherefore when he commeth into the world, he sayth, Sacrifice and offering thou wouldest not haue, but a body hast, thou ordained me. Burnt offerings also for sinne hast thou not allowed. Then sayd I, Loe, I am here. In the beginning of the booke it is written of me, that I should doe thy will, O God. Above, when he sayth, Sacrifice and offering, and burnt sacrifices, and sinne offerings thou wouldest not haue, neither hast thou allowed them (which yet are offered by the Law:) then said he, Loe, I am here to doe thy will, O God: he taketh away the first, to establish the latter. By the which will wee are made holy even by the offering of the body of Iesus Christ once for all. And euery Priest is ready daily ministering, and offering oftentimes one maner of oblation,

## On Good Friday.

which can neuer take away sinnes. But this man after he had offered one sacrifice for sinnes, is set downe for ever on the right hand of God, and from henceforth carrieth till his foes be made his footstool. For with one offering hath he made perfect for ever them that are sanctified. The holy Ghost himselte also beareth vs record, even when he told before, This is the Testament that I will make vnto them: After those dayes (sayth the Lord) I will put my Lawes in their heartes, and in their mindes will I write them, and their sinnes and iniquities will I remember no more. And where remission of these thinges is, there is no more offering for sinnes. Seeing therefore brethren, that by the meanes of the blood of Iesus, we haue liberty to enter into the holy place by the new and liuing way, which he hath prepared for vs through the saile, that is to say, by his flesh: And seeing also that we haue an high Priest, which is ruler ouer the house of God, let vs draw nigh with a true heart in a sure faith, sprinkled in our hearts from an euill conscience, and washed in our bodies with pure water. Let vs keepe the profession of our hope without waivering, (for he is faithfull that promised) and let vs consider one another, to the intent that we may prouoke vnto loue, and to good works, not forsaking the fellowship that we haue among our selues, as the maner of some is: but let vs exhort one another, and that so much the more, because ye see that the day draweth nigh.

### The Gospel.

Iohn 18.

L.



Vnto Iesus had spoken these words, he went forth with his disciples ouer the brooke Cedron, where was a Garden, into the which he then entred with his disciples. Judas also which betrayed him



## On Good Friday.

him, and to the place: for Jesus oft times resorted thither with his disciples. Judas then (after he had received a band of men, and ministers of the high Priests and Pharisees) came thither with lanternes, and firebrands & weapons. And Jesus knowing all things that should come on him, went forth and sayd vnto them, Whom seeke ye? They answered him, Jesus of Nazareth. Jesus sayd vnto them, I am hee. Judas also which betrayed him, stood with them. As soone then as he had said vnto them, I am hee, they went backward, and fell to the ground. Then asked hee them againe, Whom seeke ye? They said, Jesus of Nazareth. Jesus answered, I haue tolde you that I am he: if ye seeke me therfore, let these goe their way, that the saying might be fulfilled which he spake, Of them which thou gauest mee, haue I not lost one. Then Simon Peter hauing a sword, drew it, and smote the high Priests seruant, and cut off his right eare. The seruants name was Malchus. Therefore saith Jesus vnto Peter, Put by thy sword into the sheath: shall I not drinke of the cup which my Father hath giuen me? Then the company, and the captain, and the ministers of the Iewes, tooke Jesus, and bound him, and led him away to Annas first, for hee was father in lawe to Caiaphas, which was the high Priest the same yeere. Caiaphas was hee that gaue counsell to the Iewes, that it was expedient that one man should die for the people. And Simon Peter followed Jesus, and so did another disciple: that disciple was knowen to the high Priest, & went in with Jesus into the palace of the high Priest. But Peter stood at the doore without. Then went out that other disciple (which was knowen to the high Priest) and spake to the damosell that kept the doore, and brought in Peter. Then said the damosell that

## On good Friday.

kept the doore, vnto Peter, Art not thou also one of  
this mans disciples? Hee sayd, I am not. The ser-  
uants and ministers stood there, which had made a  
fire of coales, for it was cold, and they warmed them-  
selues. Peter also stood among them, and warmed  
himselfe. The high Priest then asked Iesus of his  
disciples, and of his doctrine. Iesus answered him,  
I spake openly in the world, I euer taught in the  
Synagogue, and in the Temple, whither all the  
Iewes haue resorted, and in secret haue I spoken no-  
thing. Why asked thou me? Aske them which heare  
mee, what I said vnto them: Behold, they can tell  
what I said. When hee had thus spoken, one of the  
ministers which stood by, smote Iesus on the face,  
saying, Answerest thou the high Priest so? Iesus an-  
swered him, If I haue euill spoken, beare witness  
of the euill: but if I haue well spoken, why smitest  
thou mee? And Annas sent him bound vnto Cai-  
aphas the high Priest. Simon Peter stood and war-  
med himselfe. Then said they vnto him, Art not thou  
also one of his disciples? He denied it, and said, I am  
not, One of the seruants of the high Priest (his cou-  
sin whose eare Peter smote off) said vnto him, Did  
not I see thee in the garden with him? Peter there-  
fore denied againe: and immediately the Cocke creth.  
Then led they Iesus from Caiaphas, into the hall of  
iudgement: it was in the morning, and they them-  
selues went not into the Iudgement hall, lest they  
should be defiled, but that they might eat the Pasce-  
uer. Pilate then went out to them, and sayd, what  
accusation bring you against this man? They an-  
swered, and sayd vnto him, If he were not an euill  
doer, we would not haue deliuered him vnto thee.  
Then said Pilate vnto them, Take ye him, and iudge  
him after your owne law. The Iewes therefore said  
vnto

## On Good Friday.

into him, It is not lawfull for vs to put any man to death: that the wordes of Iesus, mighte be fulfilled which he spake, signifying what death he should die. Then Pilate entred into the iudgement hall againe, and called Iesus, and sayd vnto him, Art thou the King of the Iewes? Iesus answered, Sayest thou that of thy selfe, or did other tell it thee of me? Pilate answered, Am I a Iewe? Thine owne nation, and the Ieruelms haue deliuered thee vnto mee: what hast thou done? Iesus answered, My kingdome is not of this world. If my kingdome were of this world, then would my ministers surely fight, that I should not be deliuered to the Iewes: but now is my kingdome not from hence. Pilate therefore sayd vnto him, Art thou a king then? Iesus answered, Thou sayest that I am a king, for this cause was I borne, and for this cause came I into this world, that I should beare witness vnto the truth: and all that are of the truth heare my voyce. Pilate said vnto him, What thing is truth? And when he had said this, he went out againe vnto the Iewes, and sayd vnto them, I finde in him no cause at all. Ye haue a custome, that I should deliuer you one loose at Easter: will ye that I loose vnto you the King of the Iewes? Then cried they all againe, saying, Not him, but Barabbas: The same Barabbas was a murderer. Then Pilate tooke Iesus therefore, and scourged him: and the soldiers wound a crowne of thornes, and put it on his head. And they did on him a purple garment, and came vnto him, and said, Hail King of the Iewes: and they smote him on the face. Pilate went forth againe, and sayd vnto them, Beholde, I bring him forth to you, that ye may know that I find no fault in him. Then came Iesus forth, wearing a crowne of thorne, and a robe of purple. And he sayth vnto

## On good Friday.

them, Behold the man, when the hie Priests therefore, and the ministers saw him, they cried, Crucifie him, crucifie him. Pilate saith vnto them, Take ye him, and crucifie him, for I find no cause in him. The Jewes answered him, we haue a law, & by our lawe he ought to die, because he made himselfe the Sonne of God. When Pilate heard that saying, he was the more afraid, & went againe into the iudgment hall, and said vnto Iesus, whence art thou? But Iesus gaue him no answer. Then said Pilate vnto him, Speakest thou not vnto me? Knowest thou not that I haue power to crucifie thee, & haue power to loose thee? Iesus answered, Thou couldest haue no power at all against mee, except it were giuen thee from aboue: therefore he that deliuered me vnto thee, hath the more sinne. And from thenceforth sought Pilate meanes too loose him. But the Jewes cried, saying, If thou let him goe, thou art not Cæsars friend: for whosoever maketh himselfe a king, is against Cesar. When Pilate heard that saying, he brought Iesus forth, and sate downe to giue sentence, in a place that is called the Pavement, but in the Hebrew tongue, Gabbatha. It was the preparing day of Easter, about the first houre. And he sayth vnto the Jewes, Behold your King. They cried, saying, Away with him, & way with him, crucifie him. Pilate saith vnto them, Shall I crucifie your King? The high Priests answered, we haue no king but Cesar. Then deliuered he him to them to be crucified. And they tooke Iesus, and led him away. And he bare his Crosse, and went forth into a place which is called, The place of dead mens skulles, but in Hebrew, Golgotha, where they crucified him, and two other with him, on either side one, and Iesus in the midst. And Pilate wrote a title, and put it vpon the Crosse. The writing was, Iesus of Nazareth,

## On good Friday.

Nazareth King of the Iewes. This title read many of the Iewes: for the place where Iesus was crucified, was neere to the city: and it was written in Hebreu, Greeke, and Latine. Then said the high Priestes of the Iewes to Pilate, write not, King of the Iewes: but that hee said, I am King of the Iewes. Pilate answered, what I haue written, that I haue written. Then the souldiers when they had crucified Iesus, tooke his garments, and made foure parts, to euerie souldier a part, and also his coat. The coat was without seame, wroughte vpon thosowen. They saw therefore among themselves, Let vs not diuide it but cast lots for it, who shall haue it: that the scripture might be fulfilled, saying, They haue parted my raiment among them, and for my coat did they cast lots. And the souldiers did such things indeed. There stood by the Crosse of Iesus, his mother, and his mothers sister, Mary the wife of Cleophas, and Mary Magdalene. when Iesus therefore saw his mother, and the disciple towhome he loved, standing, hee sayeth vnto his mother, Woman, Behold thy sonne. Then sayd he to the disciple, Behold thy mother. And from that houre the disciple tooke her for his owne. After these thinges, Iesus knowing that all things were now performed, that the Scripture might be fulfilled, he saith, I thirst. So there stood a vessel full of vineger: therefore they filled a sponge with vineger, and wound it aboute with hyssope, and put it to his mouth. Assoone as Iesus then receiued the vineger, he sayd, It is finished, and bowed his head, and gaue up the ghost. The Iewes therefore, because it was the preparing of the Sabbath, that the bodies should not remaine vpon the Crosse on the Sabbath day, (for that Sabbath day was an high day) besought Pilate that their legs might be broken, and that they might



## Easter Euen. O

might be taken downe. Then came the soldiers, and brake the legs of the first; and of the other which was crucified with him. But when they came to Iesus, and saw that he was dead already, they brake not his legs: but one of the soldiers with a spear thrust him into the side, & forthwith there came out blood and water. And he that saw it, bare record, and his record is true: and he knoweth that he saith true, that ye might beleeue also: for these things were done, that the Scripture should be fulfilled. He shall not breake a bone of him. And againe, another Scripture sayeth, They shall looke vpon him whom they haue pierced. After this Ioseph of Arimathea (which was a disciple of Iesus, but secretly for feare of the Iewes) besought Pilate that he might take downe the body of Iesus. And Pilate gaue him licence. He came therefore, and tooke the body of Iesus. And there came also Nicodemus (which at the beginning came to Iesus by night) and brought of myrrhe and aloes mingled together, about an hundred pound weight. Then tooke they the body of Iesus, & wound it in linen clothes with the odours, as the manner of the Iewes is to bury. And in the place where he was crucified, there was a garden, and in the garden a new sepulchre, wherein was neuer man laid. Where laid they Iesus therefore, because of the preparing of the Sabbath of the Iewes, for the sepulchre was nigh at hand.

¶ Easter Euen.

The Epistle.

1. Pet. 3.

17.



It is better (if the will of God be so) that ye suffer for well doing, then for euill doing: forasmuch as Christ hath once suffered for sins, the just for the unjust, to bring vs to

God,

## Easter Euen.

God, and was killed as pertaining to the flesh; but was quickned in the spirit. In which spirit hee also went and preached to the spirits that were in prison, which sometime had beene disobedient, when the long suffering of God was once looked for in the dayes of Noe, while the Arke was a preparing: wherein a few, that is to say, eynht soules were saued by the water, like as baptisme also now saueh vs: not the putting away of the flesh of the flesh, but in that a good conscience consenteth to God, by the resurrection of Iesus Christ, which is on the right hand of God, and is gone into heauen, Angels, Powers, and Might subdued vnto him.

The Gospel.

**W**hen the Euen was come, there came a rich man of Ar. mathea named Ioseph, which also was Iesus disciple: he went vnto Pilate, and begged the body of Iesus. Then Pilate commanded the body to be deliuered. And when Ioseph had taken the body, hee wrapped it in a cleane linen cloth, and layd it in his new tombe, which he had hewen out euell in the rocke, and rolled a great stone to the dooze of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting ouer against the Sepulchre. The next day that followeth the day of preparing, the high Priests and Pharises came together vnto Pilate, saying, Sir; wee remember that this deceiver said, while he was yet aliue, After three dayes I wil rise againe. Command therefore, that the Sepulchre be made sure, vntill the third day, lest his disciples come and steale him away, and say vnto the people, Hee is risen from the dead, and the last error shall be worse then the first. Pilate sayd vnto them, See haue a watch, go your way, make it as sure

Matth. 27.  
57.

as

## Easter day.

as ye can. So they went, and made the sepulchre sure with the watchmen, and sealed the stone.

## Easter day.

At morning prayer, in stead of the Psalme, **O** come let vs, &c. these Anthemies shalbe sung or said.

**C**hrisť rising againe from the dead, now dieth not. Death from henceforth hath no power vpon him. For in that he dyed, hee dyed but once to put away sin, but in that he liueth, he liueth vnto God. And so likewise count your selues dead vnto sinne, but liuing vnto God, in Chriſt Iesus our Lord.

**C**hrisť is risen againe, the first frutes of them that sleepe. For seeing that by man came death, by man also commeth the resurrection of the dead. For as by Adam all men do die: so by Chriſt all men shall be restored to life.

## The Collect.

**A**lmighty God, which through thy only begotten Son Iesus Chriſt hast ouercom death, & opened vnto vs þ gate of euerlasting life: we humbly beseech thee, that as by thy special grace preventing vs, thou doest put in our mindes good desires: so by thy continuall helpe, wee may bring the same to good effect, thorow Iesus Chriſt our Lord, who liueth and reigneth with thee and the holy Ghost, now and euer.

## The Epistle.

Col. 3.1.

**I**f yee be risen againe with Chriſt, seeke those things which are aboue, where Chriſt sitteth on the right hand of God. Set your affectio on heavenly things, and not on earthly things. For yee are dead, and your life is hid with Chriſt in God. Whensoever Chriſt (which is our life) shall shewe himselfe, then shall yee also appeare with him in glory. **Worship**

## Easter day.

like therfore your earthly members, fornication, uncleannesse, vnnaturall lust, euil concupiscence, and conuetousnes, which is worshipping of idoles, for which things sake the wrath of God blesch to come on the children of vnbeliefe, among whom ye walked sometime, when ye liued in them.

### The Gospel.

**T**he first day of the Sabbath came Mary Magdalene early (when it was yet darke) vnto the Sepulchre, and saw the stone taken away from the graue. Then she ran, and came to Simon Peter, and to the other disciple, whom Iesus loued, and saith vnto them, They haue taken away the Lord out of the graue, and we cannot tell where they haue layd him. Peter therfore went forth, and that other disciple, and came vnto the sepulchre. They ran both together, and that other disciple did outrun Peter, and came first to the sepulchre. And when he had stouped down, he saw the linnen clothes lying, yet went he not in. Then came Simon Peter following him, and went into the sepulchre, and saw the linnen clothes lie, and the naphin that was about his head, not lying with the linnen clothes, but wrapped together in a place by it selfe. Then went in also that other disciple, which came first to the sepulchre, and he saw, and beleened: for as yet they knew not the Scripture, that he should rise againe from death. Then the disciples went a way againe to their owne home.

Iohn 20.  
1.

¶ Munday in Easter Weeko.

The Collect.

**A** Almighty God which through thy only begotten Son Iesus Christ hast ouer come death, and opened vnto vs the gate of everlasting life: wee humbly beseech

## Munday in Easter weeke.

beseech thee, that as by thy speciall grace preventing vs, thou dost put in our minds good desires: so by thy continual helpe we may bring the same to good effect through Iesus Christ our Lord, who liueth, &c.

The Epistle.

Acts 10.  
34.

**R**eter opened his mouth, and sayd, Of a trueth I perceiue that there is no respect of persons with God: but in all people, he that feareth him, and worketh righteousnesse, is accepted with him. Ye know the preaching that God sent vnto the children of Israel, preaching peace by Iesus Christ, which is Lord ouer all things, which preaching was published throughout all Iury (and beganne in Galilee, after the Baptisme which Iohn preached) how God anoynted Iesus of Nazareth with the holy Ghost, and with power. Which Iesus went about doing good, and healing all that were oppressed of the deuill: for God was with him. And we are witnesses of all things which he did in the land of the Jewes, and at Jerusalem, whom they slew & hanged on a tree. Him God raised by the third day and shewed him openly, not to all the people, but to vs witnesses, chosen before of God for the same intent, which did eate and drinke with him after he rose from death. And he commanded vs to preach vnto the people, & to testifie, that it is he which was ordeined of God, to be the Judge of the quicke and the dead. To him giue all the Prophets witness, that through his Name, whosoever beleueth in him shall receiue remission of sinnes.

The Gospel.

Luke 24.  
13.

**B**ehold, two of his disciples went that same day to a towne called Emmaus, which was from Jerusalem about threescore furlongs, and they talked together of all the thinges that



## Munday in Easter weeke.

that had happened. And it chanced while they communed together and reasoned, Iesus himselfe drew neere, and went with them: But their eyes were holden that they should not know him. And he said vnto them, what maner of communications are these that ye haue one to another as ye walke, and are sad? And the one of them (whose name was Cleophas) answered, and said vnto him, Art thou onely a stranger in Hierusalem, and hast not knowne the thinges which haue chanced there in these dayes? He said vnto them, what thinges? And they said vnto him, Of Iesus of Nazareth, which was a Prophet, mightie in deed and word before God and all the people, and how the high Priests and our rulers deliuered him to be condemned to death, & haue crucified him: But we trusted that it had beene he which should haue redeemed Israel. And as touching all these thinges, to day is euen the thirde day that they were done. Yes, and certaine women also of our company made vs affonied, which came early vnto the Sepulchre, and found not his body, and came, saying, that they had seene a vision of Angels, which sayd that hee was aliue. And certaine of them which were with vs, went to the Sepulchre, and found it euen so as the women had said, but him they saw not. And hee sayd vnto them, O fooles, & slow of heart to beleue all that the Prophets haue spoken. Dught not Christ to haue suffered these thinges and to enter into his glory? And he began at Moses, and all the Prophets, and interpreted vnto them in all Scriptures which were written of him. And they drew nigh vnto the towne which they went vnto, and hee made as though hee would haue gone further, and they constrained him, saying, Abide with vs, for it draweth towards night, and the day is farre passed. And hee went in to tarpe  
with

## Tuesday in Easter Weeke.

with them. And it came to passe, as he sate at meate with them, he tooke bread, and blessed it, and brake it, and gae to them. And their eyes were opened, and they knew him: and he vanished out of their sight. And they sayd betweene themselves, Did not our hearts burne within vs, while hee talked with vs by the way, and opened to vs the Scriptures? and they rose by the same houre, and returned to Hierusalem, and found the eleuen gathered together, and them that were with them, saying, The Lord is risen in deed, and hath appeared vnto Simon. And they told what thinges were done in the way, and how they knew him in breaking of bread.

## ¶ Tuesday in Easter Weeke.

### The Collect.

**A** Almighty father, which hast giuen thine onely Sonne to die for our sinnes, and to rise againe for our iustification: grant vs so to put away the lea-uen of malice and wickednesse, that wee may alway serue thee in purenesse of liuing and trueth, through Iesus Christ our Lord.

### The Epistle.

Actes. 13.  
26.



**Y**e men and brethren, children of the generation of Abraham, and whosoever among you feareth God, to you is this word of saluation sent. For the inhabitants of Hierusalem, and their rulers, because they knew him not, nor yet the voyces of the Prophets, which are read euery Sabbath day, they haue fulfilled them in condemning him. And when they found no cause of death in him, yet desired they Pilate to kill him. And when they had fulfilled all that were written of him, they tooke him downe from the tree, and put him in a Sepulchre. But God raised him

## Tuesday in Easter weeke.

him againe from death the third day, & he was seene many dayes of them which went with him from Galilee to Hierusalem, which are witnessers vnto the people. And we declare vnto you, how that the promise which was made vnto the fathers, God hath fulfilled vnto their children, euen vnto vs, in that hee raysed vp Iesus againe, euen as it is written in the second Psalm, Thou art my Sonne, this day haue I begotten thee. As concerning that hee raysed him vp from death, now no more to returne to corruption, he sayd on this wise, The holy promises made to Dauid, will I giue faithfully vnto you. Wherefore he sayeth also in another place, Thou shalt not suffer thine Holy one to see corruptiō. For Dauid (after that hee had in his time fulfilled the will of God) fell on sleepe, and was layd vnto his fathers, & saw corruptiō. But he whom God raysed againe, saw no corruption. Be it knowen vnto you therefore (ye men and brethren,) that thzough this man is preached vnto you forgiveness of sinnes, and that by him all that beleue are iustified from all things, from which ye could not be iustified by the Law of Moyses. Beware therefore, lest that fall on you, which is spoken of in the Prophets, Behold ye despisers, and wonder, and perish ye: for I doe a worke in your dayes, which yee shall not beleue, though a man declare it vnto you.

### The Gospel.

**I**esus stood in the mids of his Disciples, and sayd vnto them, Peace be vnto you: it is I, feare not. But they were abashed and afraid, and supposed that they had seene a Spirit. And hee sayd vnto them, why are yee troubled, and why doe thoughts arise in your hearts? Behold my hands and my feet, that it is euen I my selfe: handle mee, and see: for a spirit

Luke 24.

36.

is

spirit

## The first Sunday after Easter.

spirit hath no flesh and bones, as ye see me haue. And when he had thus spoken, he shewed them his hands and his feet. And while they yet beleued not for joy, and wondered, he sayd vnto them, Haue ye here any meate? and they offered him a piece of a broyled fish, and of an hony combe. And hee tooke it, and did eat before them. And hee sayd vnto them, These are the wordes which I spake vnto you, while I was yet with you, that all must be fulfilled which were written of me in the Law of Moses, and in the Prophetes, and in the Psalmes. Then opened he these writs, that they might vnderstand the Scriptures; and sayd vnto them, Thus it is written, and thus it behooued Christ to suffer, & to rise againe from death the thirde day, and that repentance and remission of sinnes should be preached in his Name among all Nations, and must begin at Hierusalem. And ye are witnesses of these things.

¶ The first Sunday after Easter.

The Collect.

**A** mighty God, &c. As at the Communion on Easter day.

The Epistle.

1. Ioh. 5.

4.

**A**ll that is borne of God, overcommeth the world. And this is the victory that overcommeth the world, euen our faith. Who is hee that overcommeth the world, but he that beleueth that Iesus is the Sonne of God? This Iesus Christ is hee that came by water and blood: not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is trueth. For there are thyn which beare record in heauen, The Father, the Word, and the holy Ghost: and these three are one. And then

## The first Sunday after Easter.

are three which beare record in earth, The Spirit, and water, and blood, and these three are one. If we receive the witness of men, the witness of God is greater: for this is the witness of God, which he testified of his Sonne. He that beleueth on the Sonne of God, hath the witness in himselfe. He that beleueth not God, hath made him a liar, because he beleueth not the record, that God gaue of his Sonne. And this is the record, How that God hath giuen vnto vs eternall life, and this life is in his Sonne. He that hath the Sonne, hath life, and he that hath not the Sonne of God, hath not life.

The Gospel.

**T**he same day at night, which was the first day of the Sabbath, when the doores were shut (where the disciples were assembled together, for feare of the Jewes) came Iesus, and stood in the middes, and sayd vnto them, Peace be vnto you. And when he had so sayd, he shewed vnto them his hands and his side. Then were the disciples glad, when they saw the Lord. Then sayd Iesus to them againe, Peace be vnto you. As my Father sent mee, even so send I you also. And when he had sayd these words, he breathed on them, and sayd vnto them, Receiue ye the holy Ghost. Whoso euer sinnes ye remit, they are remitted vnto them, and whoso euer sinnes ye retaine, they are retained. Iohn 20. 19.

The second Sunday after Easter.

The Collect.

**A** Almighty God, which hast giuen thine onely Sonne to be vnto vs both a Sacrifice for sinne, and also an ensample of godly life, giue vs the grace that we may alwayes most thankefully receiue that



## The ij. Sunday after Easter.

his inestimable benefit, and also dayly endeavour our  
selues to follow the blessed steps of his most holy life.

### The Epistle.

1. Pet. 2.  
16.



**H**is is thankworthy, if a man for con-  
science toward God endure griefe, & suffer  
wrong undeserued. for what praise is  
it, if when ye be buffeted for your faultes,  
ye take it patiently? But and if when ye  
do well, ye suffer wrong, and take it patiently, then  
there thanke with God: for hereunto verily were ye  
called. for Christ also suffered for vs, leaving vs an  
example, that ye should follow his steps, which did no  
sinne, neither was there guile found in his mouth.  
which when hee was reviled, reviled not againe:  
when he suffered, he threatned not, but committed the  
vengeance to him thatudgeth righteously. which  
his owne selfe bare our sinnes in his body on the tree,  
that wee being deliuered from sinne, should liue vnto  
righteousnesse, by whose stripes ye were healed. for  
ye were as sheepe going astray, but are now turned  
vnto the Shepheard and Bishop of your soules.

### The Gospel.

John 10.  
11.



**C**hris said, I am the good Shepheard.  
A good shepherd giueth his life for the  
sheepe. An hired seruant, & hee which  
is not the shepherd, (neither the shep-  
are his owne) seeth the wolfe com-  
ming, and leaueth the sheepe, and flee-  
eth, and the wolfe catcheth and scattereth the sheepe.  
The hired seruant fleeth, because hee is an hired ser-  
uant, and careth not for the sheepe. I am the good  
Shepheard, and know my sheepe and am known of  
mine. As my father knoweth mee, even so know I  
also my father. And I giue my life for the sheepe.  
And other sheepe I haue, which are not of this fould:  
them

## The third Sunday after Easter.

them also must I bring, & they shall heare my voyce,  
and there shalbe one folde, and one shepheard.

¶ The third Sunday after Easter.

The Collect.

**A** Almighty God, which shewest to all men that bee  
in error, the light of thy trueneth, to the intent  
that they may returne into the way of righteousness;  
grauite vnto all them that bee admitted into the fel-  
lowship of Christs religion, that they may eschew  
those things that be contrary to their profession, and  
follow all such things as be agreeable to the same,  
through our Lord Jesus Christ.

The Epistle.

**D**earely beloved, I beseech you as stran- 1. Pet. 2.  
gers & pilgrims, abstain from fleshly lusts, 11.  
which fight against the soule, & see that ye  
haue honest conuersation among the Gen-  
tiles, that whereas they backbite you as  
euill doers, they may see your good works, and praise  
God in the day of visitation. Submit your selues  
therefore every man for the Lords sake, whither it be  
vnto the king, as vnto the chiefe head, either vnto ru-  
lers, as vnto them that are sent of him for the punish-  
ment of euill doers, but for the laud of them that doe  
well. For so is the will of God, that with well doing  
ye may stop the mouthes of foolish and ignorant men,  
as free, and not as hauing the libertie for a cloake of  
malicioulnesse, but even as the seruants of God. Ho-  
nour all men: loue brotherly fellowship: feare God:  
honour the king.

The Gospel.

**I**esus sayd to his disciples, After a while yee Ioh. 16.  
shall not see me, and againe after a while ye 16.  
shall see me, for I goe to the Father. Then  
sayd some of his disciples betweene them-

3

selues,

## The fourth Sunday after Easter.

selues, what is this that he sayeth vnto vs. After  
 while ye shall not see mee, and againe, after a while  
 ye shall see mee, and that I goe to the Father? They  
 said therefore, what is this that he sayeth, After  
 while? we cannot tell what he sayeth. Iesus percei-  
 ued that they would aske him, and sayd vnto them,  
 Pee enquire of this betweene your selues, because I  
 said, After a while ye shall not see me, and againe, Af-  
 ter a while ye shall see mee, verily, verily I say vnto  
 you, Pee shall weepe and lament, but contrariwise  
 the world shall reioyce: Pee shall sorrow, but your  
 sorrow shall be turned to ioy. A woman when she trauel-  
 leth, hath sorrow, because her houre is come: but as  
 soon as she is deliuered of the childe, she remembereth  
 no more the anguish, for ioy that a man is borne into  
 the world. And pee now therefore haue sorrow: but I  
 will see you againe, and your hearts shall reioyce, and  
 your ioy shall no man take from you.

### The fourth Sunday after Easter.

#### The Collect.

**A** Almighty God, which doest make the mindes of  
 all faithfull men to be of one will, grant vnto thy  
 people, that they may loue the thing which thou com-  
 mandest, and desire that which thou doest promise,  
 that among the sundry and manifold changes of the  
 world, our hearts may surely there be fixed, whereas  
 true ioyes are to be found, through Christ our Lord.

#### The Epistle.

Iam. i. 17.

**E**very good gift, and euery perfect gift is  
 from aboue, and commeth downe from  
 the Father of lights, with whom is no  
 variableness, neither shadow of change.  
 Of his owne will begat he vs with the  
 word of trueth, that wee should be the first frutes of  
 his

## The fourth Sunday after Easter.

his creatures. wherefore, deare brethren, let every  
man be swift to heare, slow to speake, slow to wrath:  
for the wrath of man woortheth not that which is  
righteous before God. wherefore lay apart all filthi-  
nesse, and superfluitie of malitiousnesse, and receiue  
with meekenesse the word that is grafted in you,  
which is able to saue your soules.

### The Gospel.

**I**esus sayd vnto his disciples, Now goe I my way to him that sent me, and none of you as-  
keth me whither I goe: but because I haue  
said such things vnto you, your hearts are  
full of sorow. Neuerthelesse, I tell you the trueth, it is  
expedient for you, that I go a way. For if I goe not a-  
way, that Comforter will not come vnto you: but if I  
depart, I will send him vnto you. And when hee is  
come, he wil rebuke the world of sinne, & of righteous-  
nes, and of iudgment. Of sinne, because they beleeue  
not on me. Of righteousness, because I go to my fa-  
ther: & ye shall see me no more. Of iudgment, because  
the prince of this world is iudged already. I haue yet  
many things to say vnto you, but yee cannot beare  
them a way now. Howbeit, when he is come (which  
is the spirit of trueth) he will lead you into all trueth.  
He shall not speake of himselfe, but whatsoever he shall  
heare, that shall he speake, & hee will shew you things  
to come. He shall glorifie mee: for hee shall receiue of  
mine, and shall shew vnto you. All things that the  
father hath, are mine: therefore sayd I vnto you,  
that he shall take of mine, and shew vnto you.

Ioh. 16. 5.

**T**he fift Sunday after Easter.

**O** Lord, from whom all good things doe come, grant  
vs thy humble seruantes, that by thy holy inspira-

## The fift Sunday after Easter.

tion we may thinke those things that bee good, and by thy mercifull guiding may performe the same, through our Lord Iesus Christ.

### The Epistle.

Iam. 1. 22.

**S**ee that ye be doers of the word, and not hearers onely, deceiuing your owne selues. For if any man heare the word, & declareth not the same by his workes, hee is like vnto a man beholding his beaulty in a glasse; for as soone as hee hath looked on himselfe, he goeth his way, and forgetteth immediately what his fashion was. But who so looketh in the perfect law of liberty, and continueth therein, (if he be not a forgetfull hearer, but a doer of the worke) the same shall bee happy in his deed. If any man among you seeme to bee deuout, and refraineth not his tongue, but deceiueth his owne heart, this mans deuotion is in vaine. Pure deuotion, and undefiled before God the father is this, To visite the fatherlesse and widowes in their aduersitie, & to keepe himselfe vnspotted of the world.

### The Gospel.

Ioh. 16.

23.

**V**erily, verily I say vnto you, whatsoeuer ye aske the father in my Name, hee will giue it you. Hitherto haue ye asked nothing in my Name. Aske, and ye shall receiue, that your ioy shall be full. These things haue I spoken vnto you by proverbs. The time will come, when I shall no more speake vnto you by proverbs, but I shall shew you plainly from my father. At that day shall yee aske in my Name, and I say not vnto you, that I will speake vnto my father for you: for the father himselfe loueth you, because ye haue loued mee, and haue beleued that I came out from God. I went out from the father, and

came



## The Ascension day.

came into the world. Again he I led into the world, and  
 got to the Father. His disciples sayd vnto him, Doe,  
 now thou talkest plainly, and speakest no prouerbe.  
 Now are wee sure that thou knowest all things, and  
 needest not that any man should aske thee any questi-  
 on: therefore beleue we that thou camest from God.  
 Iesus answered them, Now ye doe beleue: behold,  
 the houre draweth nigh, and is already come, that ye  
 shalbe scattered euery man to his owne, & shall leaue  
 me alone: and yet am I not alone, for the Father is  
 with me. These words haue I spoken vnto you, that  
 in mee ye might haue peace, for in the world shall yee  
 haue tribulation: But bee of good cheare, I haue o-  
 uercome the world.

¶ The Ascension day.

The Collect.

**G**Raunt we beseech thee Almighty God, that like  
 as we do beleue thy onely begotten Sonne our  
 Lord to haue ascended into the heauens: so wee may  
 also in heart and minde thither ascend, and with him  
 continually dwell.

The Epistle.

**I**n the former treatise (deare Theophi-  
 lus) we haue spoken of all that Iesus  
 began to do and teach, vntill the day in  
 which hee was taken vp, after that hee  
 through the holy Ghost had giuen com-  
 mandements vnto the Apostles, whom he had cho-  
 sen, to whom also hee shewed himselfe aliuie after his  
 passion (and that by many tokens) appearing vnto  
 them fourtie dayes, and speaking of the kingdome of  
 God, and gathered them together, and commanded  
 them that they should not depart from Ierusalem,  
 but to waite for the promise of the Father, whereof  
 (saith,

Acts 1.1.

(saith,

## The Ascension day.

(saith he) ye haue heard of mee. For Iohn truly baptized with water, but ye shalbe baptized with the holy Ghost, after these few dayes. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore againe the kingdom to Israel? And hee sayd vnto them, It is not for you to know the times or the seasons, which the father hath put in his owne power. But yee shall receive power after the holy Ghost is come vpon you; and ye shall be witnesses vnto me, not onely in Hierusalem, but also in all Iurie, and in Samaria, and euen vnto the worlds ende. And when hee had spoken these things, while they beheld, he was taken vp on high, and a cloude receiued him vp out of their sight. And while they looked stedfastly vp toward heauen as he went, behold, two men stood by them in white appa-  
rell, which also said, Ye men of Galile, why stand yee gazing vp into heauen? This same Iesus which is taken vp from you into heauen, shal so come, euen as yee haue seene him goe into heauen.

### The Gospel.

Mark. 16.

14.

**I**esus appeared vnto the eleuen, as they sate at meate, and cast in their teeth their vnbeliefe and hardnesse of heart, because they beleeued not them which had seene that he was risen againe from the dead. And hee said vnto them, Goe ye into all the world, & preach the Gospel to all creatures: He that beleueneth and is baptized, shal be saued: But he that beleueeth not, shalbe damned. And these tokens shal follow them that beleue. In my Name they shal cast out deuils, they shal speake with new tongues, they shal drinke away Serpents, and if they drinke any deadly thing, it shal not hurt them: they shal lay their handes on the sicke, and they shal recover. So  
when

## Sunday after Ascension day.

When the Lord had spoken vnto them, hee was recei-  
ued into heauen: and is on the right hande of God.  
And they went forth and preached euerie where, the  
Lord working with them, and confirming the word  
with miracles followinge.

Sunday after Ascension day.

### The Collect.

O God, the King of glory, which hast exalted thine  
only Sonne Iesus Christ, with great triumph  
vnto thy kingdome in heauen: we beseech thee leaue  
vs not comfortlesse, but send to vs thine holy Ghost  
to comfort vs, and exalt vs vnto the same place whi-  
ther our Saviour Christ is gone before, who liueth  
and reigneth, &c.

### The Epistle.

**T**he end of all things is at hand. Be ye  
therefore sober, and watch vnto prayer:  
But aboute al things haue fervent loue  
among your selues: for loue shall couer  
the multitude of sinnes. Be ye harbe-  
rours one to another without grudging. As every  
man hath receiued the gift, euen so minister the same  
one to another: as good ministers of the manifolde  
graces of God. If any man speake, let him talke as the  
words of God. If any man minister, let him doe it, as  
of the ability which God ministreth to him, that God  
in al things may be glorified through Iesus Christ, to  
whom be praise and dominion for euer & euer. Amen.

1. Pet 4. 7.

### The Gospel.

**W**hen the Comforter is come, whom  
Ioh. 15.  
will send vnto you fro the Father (euen  
26.  
the Spirit of truth, which proceedeth  
of the Father) he shall testifie of me, & ye  
shall beare witnesse also, because ye haue  
bene

done with mee from the beginning. These things  
haue I said vnto you, because ye should not be offen-  
ded. They shall excommunicate you, yea, the time  
shall come, that whosoever killeth you, will thinke  
that he doeth Gods seruice. And such things will they  
doe vnto you, because they haue not knowen the fa-  
ther, neither yet me. But these things haue I tolde  
you, that when the time is come, ye may remember  
then that I tolde you.

Whitsunday.

The Collect.

**G**OD, which as vpon this day hast taught the  
hearts of thy faithfull people, by the sending in  
them the light of thy holy Spirit: Graunt vs by the  
same Spirit to haue a right iudgment in all things,  
and euermore to reioyce in his holy comfort, through  
the merits of Christ Iesus our Saviour, who liueth  
and reigneth with thee, in the unitie of the same  
Spirit, one God, world without end. Amen.

The Epistle.

Acts 2.1.

**W**hen the fiftie dayes were come to an  
end, they were all with one accord toge-  
ther in one place, and suddenly there  
came a sound from heauen, as it had  
bene the comming of a mightie winde,  
and it filled all the house where they sate. And there  
appeared vnto them clouen tongues, like as they had  
bene fire, and it sate vpon each one of them, and they  
were all filled with the holy Ghost, & began to speake  
with other tongues, euen as the same Spirit gaue  
them utterance. Then were dwelling at Hierusalem  
Iewes, deuoute men, out of euery nation of them  
that are vnder heauen. When this was noised about,  
the multitude came together and were astonied, be-  
cause that euery man heard them speake with his  
owne

## Whitsunday.

owne language. They wondered all, and marvelled, saying among themselves, Behold, are not all these which speake, of Galilee? And how heare wee euery man his owne tongue wherewith we were borne? Parthians, and Medes, and Elamites, and the inhabitants of Mesopotamia, and of Iury and of Cappadocia, of Pontus, and Asia, Phrygia, and Pamphilia, of Egypt, and of the parts of Libya, which is beside Cyrene, and strangers of Rome, Jewes and Proselytes, Cretes and Arabians, we haue heard them speake in our owne tongues the great workes of God.

### The Gospel.

**I**esus said vnto his disciples, If ye loue mee keepe my Commandements, and I will pray the Father, and he shall giue you another Comforter, that he may abide with you for ever, euen the Spirit of Truth, whom the world cannot receiue, because the world seeth him not, neither knoweth him: But ye know him, for he dwelleth with you, and shall be in you. I will not leave you comfortlesse, but will come to you. Yet a little while, and the world seeth mee no more, but ye see me: for I liue, and ye shall liue. That day shall ye know that I am in my Father, and you in me, and I in you. He that hath my Commandements and keepeth them, the same is hee that loueth me. And he that loueth me, shall be loued of my Father, and I will loue him, and will shew mine owne selfe vnto him. Judas saith vnto him, (not Judas Iscariot) Lord, what is done, that thou wilt shew thy selfe vnto vs, and not vnto the world? Iesus answered, and said vnto him, If a man loue me, he will keepe my sayings, and my Father will loue him; and wee will come vnto him, and dwell with him. Hee that loueth me not, keepeth not my sayings. And the word which

Iohn 14.

15.



## Munday in Whitsun weeke.

which ye heare is not mine, but the fathers which sent me. These things haue I spoken vnto you, being yet present with you: but the Comforter, which is the holy Ghost, whom my father will send in my Name, he shal teach you all things, & bring all things to your remembrance, whatsoeuer I haue said vnto you. Peace I leaue with you, my peace I giue vnto you: not as the world giueth, giue I vnto you. Let not your hearts be grieved, neither feare. Ye haue heard how I said vnto you, I go and come again vnto you. If ye loued me, ye would verily reioyce, because I said I goe vnto the father: for the father is greater then I. And now haue I shewed you before it come, that when it is come to passe, ye might beleue. Hereafter will I not talke many words vnto you: for the prince of this world commeth, and hath nought in me, but that the world may know that I loue the father. And as the father gaue me commandement, even so do I,

¶ Munday in Whitsun weeke.

The Collect.

**G**OD, which as vpon this day hath taught the hearts, &c. As vpon Whitsunday.

The Epistle.

Actes 10

34

**T**hen Peter opened his mouth, and said, Of a trueth I perceiue, that there is no respect of persons with God: but in all people, he that feareth him, & worketh righteousness, is accepted with him. Ye know the preaching that God sent vnto the children of Israel preaching peace by Iesus Christ, which is Lord ouer all things. which preaching was published throughout all Iury (and beganne in Galilee, after the Baptisme which John preached) how God anoynted Iesus of Nazareth with the holy Ghost, and

## Munday in Whitsun weeke.

and with power. which Iesus went about doing good, and healing al that were oppressed of the deui: for God was with him. And we are witnessles of all things, which he did in the land of the Iewes, and at Hierusalem: whom they slew and hanged on a tree: him God rayfed vp the thirde day, and shewed him openly, not to all the people, but vnto vs witnessles (chosen before of God for the same intent) which did eate and drinke with him after he arose from death. And he commanded vs to preach vnto the people, and to testifie that it is he which was ordeined of God to be the Iudge of quicke and dead. To him giue all the prophets witnesse, that thzough his Name, whosoer beleueeth in him, shal receiue remission of sinnes. While Peter yet spake these words, the holy Ghost fel on all them which heard the preaching. And they of the Circumcision, which beleued, where assomied as many as came with Peter, because that on the Gentiles also was shed out the gift of the holy Ghost. for they heard them speake with tongues, & magnifie God. Then answered Peter, Can any man forbid water, that these should not be baptized, which haue receiued the holy Ghost aswell as we? And he commanded them to be baptized in the Name of the Lord. Then prayed they him to tary a few dayes.

The Gospel.

**S**O God loued the world, that hee gaue his Ioh. 3. 16.  
only begotten Sonne, that whosoer beleueeth in him, should not perish, but haue euermlasting life. For God sent not his Sonne into the world to condemne the world, but that the world thzough him might kee saued. Hee that beleueeth on him, is not condemned. But hee that beleueeth not, is condemned already, because hee hath not belcened in the Name of the onely begot-

## Tuesday in Whitfun weeke.

begotten Sonne of God. And this is the condemnation, that light is come into the world, and men loved darkenesse more then light, because their deedes were euill. For euery one that euill doeth, hateth the light, neither commeth to the light, lest his deedes should be repprooued. But he that doeth the trueth, commeth to the light, that his deedes may be knowen, how that they are wrought in God.

¶ Tuesday in Whitfun weeke.

The Collect.

God which as, &c. ¶ As vpon Whitfunday.

The Epistle.

Act. 8. 14.

**W**hen the Apostles which were at Hierusalem, heard say that Samaria had receiued the word of God, they sent vnto them Peter and John: which when they were come downe, prayed for them that they might receiue the holy Ghost. For as yet he was come on none of them, but they were baptized onely in the Name of Christ Iesu. Then layd they their hands on them, and they receiued the holy Ghost.

The Gospel.

John 10. 1



**V**erily, verily I say vnto you, he that entereth not in by the dooze into the sheepefold, but climeth by some other way, the same is a thiefe and a murtherer. But hee that entereth in by the dooze, is the Shepheard of the sheepe: to him the porter openeth, and the sheepe heare his voyce, & he calleth his owne sheepe by name, and leadeth them out. And when he hath sent forth his own sheepe, he goeth before them, and the sheepe follow him, for they know his voyce. A stranger will they not follow, but will flee from him: for they know not the voyce of strangers. This pro-  
uerbe

## Trinitie Sunday.

He spake Iesus unto them, but they understood not what things they were which he spake unto them. Then Iesus spake unto them againe, verily, verily I say vnto you, I am the doore of the sheepe. All, such as many as came before me, are theefes and murderers, but the sheepe did not heare them. I am the doore, by me if any enter in, he shall be safe, and shall goe in and out, and finde pasture. A sheefe cometh not but for to steale, kill, and destroy. I am come that they might haue life, & that they might haue it more abundantly.

Trinitie Sunday.

The Colledge.

**A**lmightie and euermoluing God, which hast giuen vnto vs thy seruantes grace, by the confession of a true faith, to acknowledge the glory of the eternall Trinitie, and in the power of the diuine Benedicte, to praise the unitie: wee beseech thee, that through the redemptioun of this faith, we may euermore be defended from all aduersitie, which liueth and reigneth one God, world without end. Amen.

The Epistle.



After this I looked, and behold, a doore was open in heauen, and the first voyce which I heard, was as it were of a Trumpet, talking with me, which said, Come vnto him, and I will shew thee things which must bee fulfilled hereafter. And immediately I was in the Spirit, and beholde, a seate was set in heauen, and one sat on the seate. And hee that sat, was to looke vpon the vnto a Jasper stone, and a sapphire stone. And there was a rainebow about the seate, in light like vnto an Emerald. And about the seate were foure and twentie seates, and vpon the seates foure and twentie Elders sitting, clothed

Apoca. 4.

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## Tritie Sunday.

in white rayment, and had on their heads crownes of gold. And out of the seat proceeded lightnings and thundering, and voyces. And there were seven lamps of fire burning before the seate, which are the seven Spirits of God, and before the seate there was a sea of glasse like vnto Christall, and in the middes of the seate, and round about the seate were foure beastes full of eyes before and behind. And the first beast was like a Lion, and the second beast like a calfe, and the third beast had a face like a man, and the fourth beast was like a flying Eagle. And the foure beastes had each of them six wings about him, and they were full of eyes within. And they did not rest day neither night, saying, Holy, holy, holy Lord God Almighty, which was, and is, and is to come. And when those beastes gave glory and honour, and thanks to him that sat on the seate (which lieth for ever and ever, the foure and twentie Elders fell downe before him that sat on the throne, and worshipped him that lieth for ever, & cast their crownes before the throne, saying, Thou art worthy, O Lord our God, to receive glory, and honour, and power, for thou hast created all things, and for thy will sake they are and were created.

### The Gospel.

Iohn. 3. 1.

**T**here was a man of the Pharisees, named Nicodemus, a ruler of the Jewes. The same came to Iesus by night, and sayd vnto him, Rabbi, wee knowe that thou art a teacher come from God, for no man could doe such miracles as thou doest, except God were with him. Iesus answered and sayd vnto him, Verily, verily I say vnto thee, Except a man be borne from above, hee cannot see the kingdom of God. Nicodemus sayd vnto him; How can



## The first Sunday after Trinitie.

can a man be borne when he is olde? Can he enter in-  
to his mothers wombe, and be borne againe? Iesus  
answered, verily, verily I say vnto thee, Except a  
man be borne of water and of the spirit, he cannot en-  
ter into the kingdome of God. That which is borne  
of the flesh, is flesh: and that which is borne of the spi-  
rit, is spirit. Vnderstande not thou that I sayd vnto  
thee, He must be borne from above. The wind bloweth  
where it listeth, and thou hearest the sound there-  
of, but thou canst not tell whence it cometh, nor whi-  
ther it goeth: So is every one that is borne of the  
spirit. Nicodemus answered, and said vnto him, How  
can these things be? Iesus answered, and sayd vnto  
him, Art thou a Master in Israel, and knowest not  
these things? verily, verily I say vnto thee, we speake  
that we knowe, and testifie that we haue seene, and  
ye receiue not our witness. If I haue tolde you  
earthly things, and yee beleeue not, how shall ye be-  
leeue if I tell you of heavenly things? And no man  
hath ascended vp to heauen, but he that came down from  
heauen, euen the Sonne of man which is in heauen.  
And as Moles lift vp the Serpent in the wilderness,  
euen so must the Sonne of man be lift vp, that who-  
soeuer beleeueth in him, perish not, but haue life euer-  
lasting.

The first Sunday after Trinitie.

The Collect.

**G**OD the strength of all them that trust in thee,  
mercifully accept our prayers: and because the  
weaknesse of our mortall nature can doe no good  
thing without thee, graunt vs the helpe of thy grace,  
that in keeping of thy commandements we may  
please thee both in will and deede, through Iesus  
Christ our Lord.

# The first Sunday after Trinitie.

## The Epistle.

1. Iohn. 4.

7.

**D**earely beloved, let vs loue one another,  
for loue cometh of God, and euery  
that loveth, is borne of God, and knoweth  
God. He that loveth not, knoweth  
not God: for God is loue. In this appea-  
reth the loue of God to vs ward, because that  
God sent his onely begotten Sonne into the world, that  
we might liue through him. Herein is loue, not that  
we loued God. But that he loued vs, and sent his  
Sonne to be the agreement for our sinnes. Dearely  
beloued, if God so loued vs, we ought also one to loue  
another. No man hath seene God at any time. But  
we loue one another. God dwelleth in vs, and the  
loue is perfect in vs. Hereby knowe wee that we dwell  
in him, and he in vs, because he hath giuen vs of his  
Spirite: and we haue seene, and doe testifie, that the  
father sent the Sonne to bee the Saviour of the  
worlde. whosoever confesseth that Iesus is the  
Sonne of God, in him dwelleth God, and he in God.  
And wee haue knowen and beleued the loue that  
God hath to vs. God is loue, and he that dwelleth  
in loue, dwelleth in God, and God in him. Herein  
is the loue perfect in vs, that we should trust in the day  
of Iudgement: for as hee is, euen so are wee in the  
worlde. There is no feare in loue, but perfect loue casteth  
out feare: for feare hath painedfullnesse. He that  
feareth, is not perfect in loue. We loue him, for he  
loved vs first. If any man say, I loue God, and yet hateth  
his brother, he is a liar. for how can he that loveth  
not his brother whom he hath seene, loue God whom  
he hath not seene: and this Commandement haue  
we of him, that he which loveth God, should loue his  
brother also.

# The first Sunday after Trinitie.

## The Gospell.

Luke 16.

19.

**T**here was a certaine rich man, which was clothed in purple and fine white, and sared deliciously every day. And there was a certaine begger named Lazarus, which lay at his gate full of sores, desiring to bee refreshed with the crumbes which fell from the rich mans board, and no man gaue vnto him: the dogges came also and licked his sores. And it fortuned that the begger died, and was caried by the Angels into Abrahams bosome. The rich man also died & was buried. And being in hell in torment, he lift up his eyes, and saw Abraham as farre off, and Lazarus in his bosome, and he cryed, and sayd, father Abraham, haue mercy on mee, and send Lazarus, that hee may dip the tip of his finger in water, and coole my tongue, for I am tormented in this flame. But Abraham sayd, Sonne, remember that thou in thy life time receiuest thy pleasure, and contrarywise, Lazarus receiued paine: but now hee is comforted, and thou art punished. Beyond all this there is a great space betwene vs and you there is a great space set, so that which would goe from hence to you cannot, neither may come from thence to vs. Then hee sayd, I pray thee therefore father, sende him to my fathers house (for I haue five brethren) for to warne them, lest they come also into the place of torment. Abraham sayd vnto him, They haue Moses and the Prophets, let them heare them. And he sayd, Nay father Abraham, but if one come vnto them from the dead, they wil repent. He sayd vnto him, If they heare not Moses and the Prophets, neither will they beleue though one arise from death againe.

## The ij. Sunday after Trinitie.

The Collecta.

**L**ORD, make vs to haue a perpetuall feare and loue of thy holy Name, for thou neuer failest to heare and gouerne them whom thou doest bring vp in thy steadfast loue. Graunt this, &c.

The Epistle.

1. Iohn 3.

13.



**M**ANERLY not, my brethren, though the world hate you. We know that we are translated from death vnto life, because wee loue the brethren. Hee that loveth not his brother, abideth in death. Whosoever hateth his brother, is a man slayer. And ye know that no manslayer hath eternall life abiding in him. Hereby perceiue we loue, because he gaue his life for vs, and we ought to giue our liues for the brethren. But who so hath this worlds good, and seeth his brother haue need, and shurteth by his compassion from him, how dwelleth the loue of God in him? By babes, let vs not loue in word, neither in tongue: but in deed and in verity. Hereby we know that wee are of the verity, and can quiet our hearts before him. For if our heart condemne vs, Gods greater then our heart, and knoweth all things. Dearely beloved, if our heart condemne vs not, then haue we trust to Godward, and whatsoeuer we aske, we receiue of him, because we keepe his Commandments, and doe those things which are pleasant in his sight. And this is his Commandment, that we beleue on the Name of his Sonne Iesus Christ, and loue one another, as he gaue commandment. Hee that keepeth his Commandments, dwelleth in him, and he in him: and hereby we know that he abideth in vs, euen by the Spirit which hee hath giuen vs.

The

## The iij. Sunday after Trinitie.

### The Gospel.

**C**ertaine man ordained a great supper, Luke 14.  
and bade many, and sent his seruant at 16.  
supper time to say to them that were  
bidden, Come, for allthings are now  
ready. And they all at once began to  
make excuse. The first said vnto him, I haue bought  
a farme, and I must needs goe and see it, I pray thee  
haue me excused. And another sayd, I haue bought  
five yokes of oxen, and I go to proue them, I pray thee  
haue me excused. And another sayd, I haue married  
a wife, and therefore I cannot come. And the seruant  
returned, and brought his master word againe there-  
of. Then was the Goodman of the house displeased,  
and sayd to his seruant, Goe out quickly into the  
streets and quarters of the City, and bring in hither  
the poore, and feeble, and the halt and blind. And the  
seruant sayd, Lord, it is done as thou hast comman-  
ded, and yet there is room. And the Lord sayd vnto  
his seruant, Goe out into the high wayes and hedges  
and compell them to come in, that my house may bee  
filled. For I say vnto you, that none of these men  
which were bidden, shall taste of my supper.

### The iij. Sunday after Trinitie.

#### The Collect.

**O**rd, wee beseech thee mercifully to heare vs, and  
vnto whom thou hast giuen an hearty desire to  
pay, grant that by thy mighty aide we may be defend-  
ed through Iesus Christ our Lord.

#### The Epistle.

**S**ubmit your selues every man one to ano- 1. Pet 5. 6  
ther, knit your selues together in low-  
liness of minde: for God resisteth the  
proud, and giueth grace to the humble.



## The iij. Sunday after Trinitie.

Submit your selues therefore vnder the mighty hand of God, that he may exalt you when the time come. Cast all your care vpon him; for hee careth for you. Be sober and watch: for your aduersary the deuil, as a roaring Lion, walketh about seeking whom hee may deuoure: whom resist stedfast in the faith, knowing that the same afflictions are appointed vnto your brethren that are in the world. But the God of all grace, which hath called vs vnto his eternall glory by Christ Iesus, shall his owne selfe (after that ye haue suffered a little affliction) make you perfect, settle, strength and stablish you. To him be glory and dominion for ever and ever. Amen.

### The Gospel.

Luke 15.  
1.

**T**hen resorted vnto him all the Publicanes and sinners for to heare him. And the Pharisees and Scribes murmured, saying, Hee receiveth sinners, & eateth with them. But hee put forth this parable vnto them, saying, What man among you, hauing an hundred sheepe, (if he lose one of them) doeth not leave ninety and nine in the wilderness, & goeth after that which is lost, vntill hee finde it? And when he hath found it, hee layeth it on his shoulders with ioy: and as soone as he cometh home, he calleth together his louers and neighbours, saying vnto them, Reioyce with mee, for I haue found my sheepe which was lost. I say vnto you, that likewise ioy shall bee in heauen ouer one sinner that repenteth, more then ouer ninety and nine iust persons, which neede not repentance. Either what woman, hauing ten groats, (if she lose one) doeth not light a candle, and sweep the house, and seeke diligently till shee finde it? And when shee hath found it, shee calleth her louers and her neighbours together, saying, Reioyce with mee.

## The iiii. Sunday after Trinitie.

As I haue found the great which I lost: & the more I  
 lay vnto you, shall there be joy in the presence of the  
 Angels of God, ouer one sinner that repenteth.

The fourth Sunday after Trinitie.  
 The Collect.

**G**od the protectour of all that trust in thee, with-  
 out whom nothing is strong, nothing is holy: in-  
 crease and multiply vpon vs thy mercy, that thou be-  
 ing our ruler and guide; wee may so passe through  
 things temporall, that wee finally lose not the things  
 eternall: Graunt this, heauenly father; for Iesus  
 Christ sake our Lord.

The Epistle.

**S**uppole that the afflictions of this life. Rom. 8.  
 are not worthy of the glory which shall be 18.  
 reueled vpon vs. for the seruent desire of  
 the creature abideth, looking when the  
 formes of God shall appeare, because the  
 creature is subdued to vanity against the will thereof,  
 but for his will which hath subdued the same in hope.  
 for the same creature shall be deliuered from the bon-  
 dage of corruption, into the glorious liberty of the  
 sonnes of God. for we know that euery creature gro-  
 auih with vs also, and travaileth in paine, euen vnto  
 this time: not onely it, but we also which haue the  
 first fringes of the Spirit, mourne in our selues also,  
 and wait for the adoption of the children of God, euen  
 the deliuerance of our bodies.

The Gospel.

**B**e ye mercifully, as your father also is mer- Luke 6.  
 ciful. Judge not, and ye shall not be iudged. 36.  
 Condemne not, and ye shall not be condem-  
 ned: forgive, and ye shall be forgiven. Give,  
 and it shall bee giuen vnto you, good measure, and  
 pressed

## The v. Sunday after Trinitie.

pressed downe, and shaven together, and running a  
utry shall men giue into your bosomes. For with the  
same measure that yee mete withall, shall other men  
mete to you againe. And bee put forth a similitude  
vnto them. Can the blinde lead the blinder? Doe they  
not both fall into the ditch? The discipule is not above  
his master. Every man shall be perfect, euen as his  
master is. Why seeest thou a mote in thy brothers eye,  
but considerest not the beame that is in thine owne  
eye? Either how canst thou say to thy brother, Bro-  
ther, let mee pull out the mote that is in thine eye,  
when thou seeest not the beame that is in thine owne  
eye? First, thou hypocrite, cast out the beame out of  
thine owne eye, then shalt thou see perfectly to pull  
out the mote that is in thy brothers eye.

8. mo. R.

81

## The v. Sunday after Trinitie.

### The Collect.

**G**RAUNT O Lord, we beseech thee, that the counsell  
of this world may be so peaceably ordered by thy go-  
uernance, that thy Congregation may joyfully serue  
thee in all godly quietnesse, through Iesus Christ our  
Lord.

### The Epistle.

1. Pet. 3. 8.

**B**E you all of one mind, and of one heart,  
loue as brethzen, be pitifull, be courte-  
ous, meeke, not rendering euill for euill,  
or rebuke for rebuke: but contrary with  
blessing, knowing that yee are thereunto  
called, euen that yee should bee heires of the blessing,  
for hee that doeth long after life, and loyeth to see  
good dayes, let him restraime his tongue from euill,  
and his lips that they speake no guile. Let him re-  
shew euill and doe good, let him seeke peace, and en-  
deuour it. For the eyes of the Lord are ouer the righteous,  
and

## The v. Sunday after Trinitie.

and his eares are open vnto their prayers. Againe, the face of the Lord is ouer them that doe euill. Mole, ouer, who is he that will harme you, if ye follow that which is good? Perhappy are ye self any trouble happen vnto you for righteousnesse sake. Be not yee afraid for any terrour of them, neither be ye troubled; but sanctifie the Lord God in your hearts.

The Gospel



**L** I came to passe, that when the people Luke 5.1.  
pressed vpon him to heare the word of  
God, hee stood by the lake of Genesareth,  
and saw two shippes stand by the lakes

side, but the fishermen were gone out of them, and were washing their nets. And hee entred into one of the shippes (which pertayned to Simon) and prayed him that hee would thrust out a little from the land. And hee satte downe, and taught the people out of the ship. When hee had left speaking, hee sayd vnto Simon, Launch out into the deepe, and let thy nets to make a draught. And Simon answered, and sayd vnto him, Master, wee haue laboured all night, and haue taken nothing: Neuerthelesse, at thy commaundement, I will loose forth the net. And when they had so done, they inclosed a great multitude of fishes. But their net brake, and they beckened to their fellows, which were in the other ship, that they should come and helpe them. And they came and filled both ships, that they sank againe. When Simon Peter saw this, hee fel downe at Iesus knees, saying, Lord, goe from mee, for I am a sinfull man. For hee was astonied, and all that were with him, at the draught of fishes which they had taken: And so was also James and John the sonnes of Zebedee, which were partners with Simon. And Iesus sayd vnto Simon, feare not, from henceforth thou shalt catch men.

## The vj. Sunday after Trinitie.

men. And they brought the ship to land, and forsooke  
all, and followed him.

¶ The sixt Sunday after Trinitie.

The Collect.

**G**od which hast prepared to them that loue thee,  
such good things as passe mans vnderstand-  
ing: poure into our hearts such loue toward thee,  
that wee loving thee in all things, may obtaine thy  
promises, which exceed all that we can desire, through  
Jesus Christ our Lord.

The Epistle.

Rom. 6. 3.

**N**ow yet not, that all we which are baptized  
in Jesus Christ, are baptized to die with him:  
we are buried then with him by baptism, so  
to die, that likewise as Christ was rayled from death  
by the glory of his father, even so we also should walke  
in a new life. For if we be grafted in death like vnto  
him, even so shall wee be partakers of the holy resur-  
rection: knowing this, that our olde man is crucified  
with him also, that the body of sinne might utterly be  
destroyed, that henceforth we should not be seruants  
vnto sinne. For he that is dead, is iustified from sinne.  
Wherefore, if we be dead with Christ, we beleeue that  
we shall liue also with him: knowing that Christ be-  
ing rayled from death, death no more, death hath no  
more power ouer him. For as touching that he died,  
he died concerning sinne once: and as touching that  
he liueth, he liueth vnto God. Likewise consider ye  
also, that ye are dead as touching sinne, but are alliue  
vnto God, through Jesus Christ our Lord.

The Gospel.

Matt. 5.

20.

**E**esus said vnto his disciples, Except your  
righteousness exceede the righteousness of  
the Scribes and Pharisees, ye cannot enter  
into



## The vij. Sunday after Trinitie.

into the kingdome of heauen. Ye haue heard that it was said vnto them of old time; Thou shalt not kill: whosoener killeth shall be in danger of Iudgement. But I say vnto you, that whosoener is angry with his brother vnadvisedly, shall be in danger of iudgement. And whosoener saith vnto his brother, Racha, shall be in danger of a Councell. But whosoener saith, Thou fool, shall be in danger of hell fire. Therefore, if thou offerest thy gift at the altar, & there rememberest that thy brother hath ought against thee, leave there thine offering before the altar, and go thy way first and be reconciled to thy brother, & then come and offer thy gift. Agree with thine aduersary quickly, whyles thou art in the way with him, lest at any time the aduersary deliuer thee to the Iudge, and the Iudge deliuer thee to the minister, and then thou be cast into prison, thence thou shalt not come out thence till thou hast payd the uttermost farthing.

## ¶ The vij. Sunday after Trinitie.

### The Collect.

**L**Ord of al power and might, which art the author and giuer of all good things, graffe in our hearts the loue of thy Name, increase in vs true religion, nourish vs with al goodnesse, and of thy great mercie keep vs in the same through Iesus Christ our Lord.

### The Epistle.



**I**Speake grossly, because of the infirmity of your flesh. As ye haue giuen your members seruants to uncleannesse, and to iniquity (from one iniquitie to another) even so now giue ouer your members seruants vnto righteousness, that ye may be sanctified. For when ye were seruants of sinne, ye were boyd of righteousness. What fruit had ye then

Rom. 6.

19.

(11)

## The viij. Sunday after Trinitie.

in those things whereof ye are now ashamed: For the end of those things is death. But now are ye delivered from sin, and made the servants of God, and have your fruit to be sanctified, & the end everlasting life. For the reward of sinne is death, but eternall life is the gift of God, through Iesus Christ our Lord.

### The Gospel.

Mark. 8. 1.

**A**ND those dayes when there was a very great company, and had nothing to eat. Iesus called his disciples vnto him, and sayd vnto them, I haue compassion on the people, because they haue bene now with me three dayes, and haue nothing to eat; and if I send them away fasting to their owne houses, they shall faint by the way: for diners of them came from farre. And his disciples answered him, where should a man haue bread here in the wilderness, to satissie these? And he asked them, How many loaves haue ye? They sayd, Seven. And he commanded the people to sit downe on the ground. And he tooke the seven loaves, and when he had giuen thanks, he brake, and gave to his disciples to set before them; and they did set them before the people. And they had a few smal fishes: and when he had blessed he comanded them also to be set before them. And they did eat, and were sufficed. And they tooke vp of the broken meat that was left, seven baskets full. And they that did eat, were about foure thousand. And he sent them away.

## The viij. Sunday after Trinitie.

### The Collect.

**G**OD whose providences neuer deceiued, we humbly beseech thee, that thou wilt put away from vs all hurtfull things, and giue those things which be profitable for vs, through Iesus Christ our Lord.

The

# The viij. Sunday after Trinitie.

The Epistle.

**B**rethren, we are debtors, not to the flesh, to live after the flesh: for if ye live after the flesh, yee shall die. But if yee, through the spirit, doe mortifie the deedes of the bodie, ye shall live. For as many as are led by the spirit of God, they are the sonnes of God. For ye haue not receiued the spirit of bondage to feare any more: but ye haue receiued the spirit of adoption, whereby we cry, Abba, father. The same spirit certifieth our spirit, that wee are the sons of God. If we be sonnes, then are we also heires; the heires (I meane) of God, and heires anointed with Christ, if so be that we suffer with him, that we may also be glorified together with him.

Rom. 8.

12.

The Gospel.

**B**e ware of false prophets, which come to you in sheeps clothing, but inwardly they are rauening wolues: ye shall know them by their fruits. Doe men gather grapes of thornes? or figs of thistles? Euen so euery good tree bringeth forth good fruits: but a corrupt tree bringeth forth euill fruits. A good tree cannot bring forth bad fruits, neither can a bad tree bring forth good fruits. Euery tree that bringeth not forth good fruit, is hewen downe, & cast into the fire. wherefore by their fruits ye shall know them. Not euery one that saith vnto me, Lord, Lord, shall enter into the kingdome of heauen: but he that doeth the will of my father, which is in heauen.

Mat. 7. 15.

The ix. Sunday after Trinitie.

The Collect.

**G**raunt to vs, Lord, we beseech thee, the spirit to thinke and doe alwayes such things as be right: that we which cannot bee without thee, may by thee

## The ix. Sunday after Trinitie.

the be able to live according to thy will, through Je-  
sus Christ our Lord.

### The Epistle.

1. Cor. 10.

1.

**B**rethren, I would not that ye should be ignorant, how that our fathers were all under the cloud, and all passed thorow the sea, and were all baptized vnder Moyses in the cloud, and in the sea, and did all eate of one spirituall meate, & did all drinke of one spiritual drinke: and they dranke of the spiri-  
al rocke that followed them, which rocke was Christ. But in many of them had God no delight: for they were overthromen in the wilbernesse. These are ex-  
amples to vs, that we should not lust after euill things, as they lusted, and that we should not be worshippers of images, as were some of them, according as it is written: The people sate downe to eate and drinke, and rose vp to play. Neither let vs be defiled with fornication, as some of them were defiled with fornication, and fell in one day thre and twenty thousand. Neither let vs tempt Christ, as some of them tempted, and were destroyed of serpents. Neither murmur ye, as some of them murmured, and were destroyed of the destroyer. All these things happened vnto them for examples: but are written to put vs in remembrance, whom the ends of the world are come vpon. Wherfore let him that thinketh he standeth, take heed, lest he fall. There hath none other temptation taken you but such as followeth the nature of man. But God is faithful, which shall not suffer you to be tempted aboue your strength, but shall in the midst of temptation make away, that ye may be able to beare it.

### The Gospel.

Luke. 16.

1.

**T**hus sayd vnto his disciples, There was certaine rich man which had a brewhouse, and the same was accused vnto him that hee had wasted

## The x. Sunday after Trinitie.

maister his goods. And he called him, and sayd vnto him: How is it that I heare this of thee? Sitte ac-  
counpts of thy Stewardship, for thou mayest bee no  
longer Steward. The Steward said within him-  
selfe, what shall I doe? for my maister taketh away  
from me the Stewardship. I cannot dig, and to beg I  
am ashamed, I wote what to do, that when I am put  
out of the Stewardship, they may receiue mee into  
their houses. So when he had called all his masters  
debtors together, he said vnto the first, How much  
owest thou vnto my maister? And he sayd, An hundred  
tunnes of oyle. And he sayd vnto him, Take thy bill,  
and sit downe quickly, and write fifty. Then said he to  
another, How much owest thou? And he said, An hun-  
dred quarters of wheate. He sayd vnto him, Take thy  
bill, and write fourescore. And the Lord commended  
the vnjust Steward, because he had done wisely. For  
the childe of this world are in their Nation wiser  
then the childe of light. And I say vnto you, Make  
your friends of the vnrighteous Mammon, that when  
it shall haue need, they may receiue you into euerslast-  
ing habitations.

¶ The x. Sunday after Trinitie.

The Collect.

**L**et thy mercifull cares, O Lord, bee open to the  
prayers of thy humble seruants: and that they  
may obtaine their petitions, make them to aske such  
things as shall please thee, through Iesus Christ our  
Lord.

The Epistle.



Discerning spirituall things, brethren, 1. Cor. 12  
I would not haue you ignorant. See 1.  
know that ye were Gentiles, and went  
your wayes vnto dumbe images, euen  
as ye were led wherfoze I declare vnto  
you,



## The x. Sunday after Trinitie.

you, that no man speaking by the Spirit of God, denieth Iesus. Also no man can say that Iesus is the Lord, but by the holy Ghost. There are diuersities of gifts, yet but one Spirit. And there are differences of administrations, and yet but one Lord. And there are diuers maners of operations, and yet but one God, which worketh all in all. The gift of the Spirit is giuen to euery man to edifie withal. For to one is giuen through the Spirit the utterance of wisdom, to another is giuen the utterance of knowledge by the same Spirit, to another is giuen faith by the same Spirit, to another the gift of healing by the same Spirit, to another power to doe miracles, to another to prophesie, to another iudgement to discerne Spirits, to another diuers tongues, to another the interpretation of tongues: and these all worketh the selfe same Spirit, diuiding to euery man a seuerall gift, euery as he will.

The Gospel.

Luke 19.

41.

**A**ND when he was come neere to Hierusalem, he beheld the City, and wept on it, saying, If thou hadst knowen those things which belong vnto thy peace, euen in this thy day, thou wouldest take heed: but now are they hid from thine eyes. For the dayes shall come vnto thee, that thine enemies shall cast a banke about thee, and compasse thee round, and keepe thee in on euery side, and make thee even with the ground, and thy children which are in thee: and they shall not leaue in thee one stone vpon another, because thou knowest not the time of thy visitation. And he went into the Temple, and began to cast out them that sold therein, and them that bought saying vnto them, It is written, My house is the house of prayer, but ye haue made it a denne of thieues. And he taught dayly in the Temple.

The

## The xj. Sunday after Trinitie.

The Collect.

**G**od, which declarest thy Almighty power most chiefly in the wing mercy and pity: giue vnto vs abundantly thy grace, that wee running to thy promises, may be made partakers of thy heauenly treasure, through Iesus Christ our Lord.

The Epistle.

**B**rethren, as pertaining to the Gospel, which I. Cor. 15  
I preached vnto you, which ye haue also accepted, and in the which ye continue, by the which ye are also saued: I doe you to wit after what maner I preached vnto you, if yee keepe it except ye haue beleued in vaine. For first of all I deliuered vnto you that which I receiued, how that Christ died for our sinnes, agreeing to the Scriptures: and that he was buried, & that he rose againe the third day, according to the Scriptures, and that he was seene of Cephas, then of the twelue: after that, he was seene of more then fīue hundred brethren at once, of which many remaine vnto this day, and many are fallen asleep. After that appeared he to James then to all the Apostles, and last of all he was seene of me, as one that was bozne out of due time: for I am the least of the Apostles, which am not worthy to be called an Apostle, because I haue persecuted the Congregation of God. But by the grace of God, I am that I am: and his grace which is in me, was not in vaine. But I laboured more abundantly then they all: yet not I, but the grace of God which is with me. Therefore, whether it were I, or they, so we preached, and so ye haue beleued.

The Gospel.

**H**rist tolde this parable vnto certayne which Luke 18,  
trusted in themselves, that they were perfect, and despised other. Two men went by into  
9.

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the

## The xij. Sunday after Trinitie.

the Temple to pray, the one a Pharisee, and the other a Publicane. The Pharisee stood and prayed thus with himselfe: God I thanke thee, that I am not as other men are, Extortioners, vniust, adulterers, or as this Publicane, I fast twice in the weeke, I giue tithe of all that I possesse. And the Publicane standing a farre off, would not lift vp his eyes to heauen, but smote his brest, saying, God be mercifull to me a sinner. I tell you, this man departed home to his house, iustified more then the other. For euery man that exalteth himselfe, shall be brought low: and hee that humbleth himselfe, shall be exalted.

¶ The xij. Sunday after Trinitie.

The Collect.

**A** Almighty & euerlasting God which art alwayes more ready to heare, then wee to pray, and art wont to giue more then either we desire or deserue: powre downe vpon vs the abundance of thy mercy, forgiving vs those things whereof our conscience is afraid, and giuing vnto vs that, that our prayer dare not presume to aske, through Iesus Christ our Lord.

The Epistle.

2. Cor. 3.

4.

**E**ach trust haue wee through Christ to Godward, not that we are sufficient of our selues to thinke any thing as of our selues: but if we be able vnto any thing, the same cometh of God which hath made vs able to minister the new Testament, not of the letter, but of the spirit: for the letter killeth, but the Spirit giueth life. If the ministrati- on of death, through the letters figured in stones, was glorious, so that the children of Israel could not beholde the face of Moses for the glory of his countenance (which glory is done away:) why shall not

## The xiiij. Sunday after Trinitie.

not the ministrat[i]on of the Spirit be much more glorious: for if the ministrat[i]on of condemnation bee glorious, much more doeth the ministrat[i]on of righteousness exceed in glory.

The Gospel.



**I**esus departed from the coastes of Tyre and Sidon, and came vnto the Sea of Galilee, thorow the mids of the coastes of the ten cities. And they brought vnto him one that was deafe, and had an impediment in his speech: and they prayed him to put his hand vpon him. And when hee had taken him aside from the people, he put his fingers into his eares and did spit, and touched his tongue, and looked vp to heauen, and sighed, and sayd vnto him, Ephraï, that is to say, Be opened. And straightway his eares were opened, and the string of his tongue was loosed, and he spake plaine. And he commaunded them that they should tell no man. But the more hee forbade them, so much the more a great deale they published, saying, He hath done all things well, hee hath made both the deafe to heare, and the dumbe to speake. Marke. 7. 31.

The xiiij. Sunday after Trinitie.

The Collect.

**A**lmighty and mercifull God, of whose onely gift it cometh that thy faithful people doe vnto thee true and laudable seruice: grant we beseech thee, that we may so runne to thy heavenly promises, that wee faile not finally to attaine the same, through Iesus Christ our Lord.

The Epistle.

**O** Abraham and his seede were the promises made: He sayeth not, In his seeds, as many: but, In thy seed, as of one, which is Christ. Gal. 3. 16

## The xiiij. Sunday after Trinitie.

This I say, that the Law, which began afterward beyond foure hundred & thirty yeeres, doth not disannul the Testament that was confirmed afore of God by Iesus Christward, to make the promise of none effect. For if the inheritance come of the Law, it cometh not now of promise: but God gaue it to Abraham by promise. Wherefore then serueth the Law? the Law was added because of transgression (till the seed came, to whom the promise was made) and it was ordeigned by Angels in the hand of a Mediatour. A Mediatour is not a Mediatour of one: but God is one. Is the Law then against the promise of God? God forbid. For if there had bene a Law giuen which could haue giuen life, then no doubt righteousness should haue come by the Law. But the Scripture concludeth all things vnder sinne, that the promise by the faith of Iesus Christ should be giuen to them that beleue.

### The Gospel.

Luke 10.  
23.

**H**erby are the eyes which see the things that yee see. For I tell you, that many prophets and kings haue desired to see those things which yee see, and haue not seene them, and to heare those things which yee heare, and haue not heard them. And behold, a certaine Lawyer stood by, and tempted him, saying, Master, what shall I doe to inherite eternall life. He sayd vnto him, what is written in the Law? How readeest thou? And he answered and sayd, Loue the Lord thy God with all thy heart, and with all thy soule, and with all thy strength, and with all thy minde, and thy neighbour as thy selfe. And he sayd vnto him, Thou hast answered right: this doe, and thou shalt liue. But hee, willing to iustifie himselfe, sayd vnto Iesus, And who is my neighbour? Iesus answered and sayd, A certaine man descended from



## The xliij. Sunday after Trinitie.

from Iherusalem to Jericho, and fell among theeuers, which robbed him of his rayment, & wounded him and departed, leauing him halfe dead. And it chanced that there came downe a certaine Priest that same way, and when he saw him, hee passed by. And likewise a Levite (when he went nigh to the place) came and looked on him, and passed by. But a certaine Samaritane, as he iournyed, came vnto him, and when he saw him, he had compassion on him, and went to him and bound by his wounds, and poured in oyle and wine, and set him on his owne beast, and brought him to a common Inne, and made prouision for him. And on the morrow, when hee departed, he tooke out twopence, and gaue them to the hoste, and sayd vnto him, Take care of him, and whatsoeuer thou spendest more, when I come againe, I will recompense thee. Which now of these three, thinkest thou, was neighbour vnto him that fell among the theeuers? And he sayd vnto him, He that shewed mercy on him. Then sayd Iesus to him, Goe and do thou likewise.

## ¶ The xliij. Sunday after Trinitie. The Collect.

**A**lmighty and everlasting God, giue vnto vs the increase of saied hope and charity: and that wee may obtaine that which thou doest promise, make vs to loue that which thou doest command, through Iesus Christ our Lord.

## The Epistle.

**I**Say, walke in the Spirit, and fulfill not the lust of the flesh. For the flesh lusteth contrary to the spirit, & the spirit contrary to the flesh. These are contrary one to another, so that ye cannot doe whatsoeuer ye would. But and if ye be led of the Spirit, then are ye not vnder the Law. The deeds of

Gal. 5. 16

## The xiiij Sunday after Trinitie.

the flesh are manifest, which are these: adultery, fornication, uncleannesse, wantonnesse, worshipping of images, witchcraft, hatred, variance, zeale, wrath, strife, seditions, sects, enuying, murder, drunkennes, gluttony, and such like, of the which I tel you before, as I haue told you in times past, that they which commit such things, shall not bee inheritours of the kingdome of God. Contrariely, the fruit of the Spirit is lone, toy, peace, long suffering, gentlenesse, goodnesse, faithfulnessse, meekenesse, temperance: against such there is no Law. They truely that are Christes, haue crucified the flesh with the affections and lusts.

The Gospel.

Luke. 17.

11.



And it chanced as Iesus went to Hierusalem, that hee passed thorow Samaria and Galilee. And as he entred into a certayne towne, there met him ten men that were Lepers, which stood afar off, and put forth their boyces, and sayd, Iesus master, haue mercy on vs. When he saw them, he sayd vnto them, Go, shew your selues vnto the Priestes. And it came to passe, that as they went, they were cleansed. And one of them, when he saw that he was cleansed turned backe againe, and with a lowd voyce praised God, and fell downe on his face at his feet, and gaue him thanks, and the same was a Samaritane. And Iesus answered, and sayd, Are there not ten cleansed? But where are those nine? There are not found that returned againe to giue God prayse, save onely this stranger. And hee sayd vnto him, Arise, goe thy way, thy faith hath made thee whole.

¶ The xv Sunday after Trinitie.

The Collect.

**K**epe we beseech thee, O Lord, thy Church with thy perpetuall mercy; and because the frailty of man

## The xv. Sunday after Trinitie.

man without thee cannot but fall, keepe he ever by  
thy helpe, and lead vs to all things profitable to our  
saluation, through Iesus Christ our Lord.

The Epistle.

Gal. 6. 11.

**I** see how large a letter I haue written  
vnto you with mine owne hand. As  
many as desire with outward appea-  
rance to please carnally, the same con-  
straine you to be Circumcised, onely lest  
they should suffer persecution for the crosse of Christ.  
for they themselves which are Circumcised; keepe  
not the Law, but desire to haue you Circumcised, that  
they might reioyce in your flesh. God forbid that I  
should reioyce, but in the crosse of our Lord Iesus  
Christ, whereby the world is crucified vnto mee; and  
I vnto the world. For in Christ Iesu, neither Cir-  
cumcision auayleth any thing at all, nor vncircumci-  
sion, but a new creature. And as many as walke ac-  
cording vnto this rule, peace be on them, and mercy,  
and vpon Israel, that pertaineth to God. From  
hencefoorth let no man put mee to busynesse: for I  
beare in my body the markes of the Lord Iesu. Bre-  
thren, the grace of our Lord Iesus Christ bee with  
your spirit. Amen.

The Gospel.

Matth. 6.

**N**o man can serue two masters: for ei-  
ther he shall hate the one and loue the o-  
ther, or else leane to the one and despise  
the other. Yee cannot serue God and  
Mammon. Therefore I say vnto you,  
Bee not carefull for your life, what yee shall eate or  
drinke, nor yet for your body, what rayment yee shall  
put on. Is not the life more worth then meate? and  
the body more of value then rayment? Behold the  
fowles of the ayre, for they sow not, neither doe they  
reape:

## The xvj. Sunday after Trinitie.

reape, nor carry into the barnes, and your heavenly father feedeth them: Art yee not much better then they? which of you by taking carefull thought can adde one cubite vnto his stature? And why care yee for rayment? Consider the Lillies of the field how they grow, they labour not, neither doe they spinne: and yet I say vnto you, that euen Salomon in all his royaltie, was not clothed like one of these. Wherefore if God so clothe the grasse of the field, (which though it stand to day as to morrow cast into the forname) shall he not much more doe the same for you, O ye of little faith? Therefore take no thought, saying, what shall we eate, or what shall we drinke, or wherewith shall we be clothed? (After all these things doe the Gentiles seeke:) for your heavenly father knoweth that yee haue need of all these things. But rather seeke yee first the kingdome of God, and the righteousness thereof, and all these things shall be ministred vnto you. Care not then for the morrow, for to morrow day shall care for it selfe. Sufficient vnto the day is the trauell thereof.

¶ The xvj. Sunday after Trinitie.

The Collect.

**L**ord we beseech thee, let thy continuall pity cleane and defend thy Congregation: and because it cannot continue in safety without thy succour, preferre it euermore by thy helpe and goodnesse, through Iesus Christ our Lord.

The Epistle.

Ephes. 3.  
13.



**I** Desire that you faint not because of my tribulations that I suffer for your sakes, which is your prayse. For this cause I bow my knees vnto the father of our Lord Iesus Christ, which

## The xvj. Sunday after Trinitie.

is father of all that is called father in heaven and earth, that he would graunt you according to the riches of his glory, that yee may bee strengthened with might by his Spirit in the inner man, that Christ may dwell in your hearts by faith, that ye being rooted and grounded in love, might bee able to comprehend with all Saints, what is the breadth, length, depth, and height, and to know the excellent love of the knowledge of Christ, that yee might bee filled with all fullnesse, which cometh of God. vnto him that is able to doe exceeding abundantly aboue all that we aske or thinke, according to the power that worketh in vs, bee prayse in the Congregation, by Christ Iesus, throughout all generations from time to time, Amen.

### The Gospel.

**A**nd it fortuned that Iesus went into a City called Naim, and many of his disciples went with him, and much people. when hee came nigh to the gate of the City, behold, there was a dead man carried out, which was the onely sonne of his mother, and she was a widow, and much people of the Citie was with her. And when the Lord saw her, hee had compassion on her, and sayde vnto her, weep not. And he came nigh, and touched the coffin: and they that bare him, stood still. And he sayd. Yong man, I say vnto thee, Arise. And he that was dead, sat vp, and began to speake. And hee desired him to his mother. And there came a feare on them all, and they gaue the glory vnto God, saying, A great prophet is risen vp among vs, and God hath visited his people. And this rumour of him went forth throughout all Iury, and throughout all the regions which lie round about.

Luke. 7.  
II.

¶ The



# The xvij. Sunday after Trinitie,

The Collect.

**L**ORD we pray thee, that thy grace may alwayes  
pzeuent and follow vs, and make vs continually  
to be ginen to all good workes, through Iesus Christ  
our Lord.

The Epistle.

Ephc. 4. 1.



(which am a prisoner of the Lords) ex-  
hort you, that yee walke worthy of the  
vocation, wherewith yee are called,  
with all lownesse and meekenesse,  
with humblesnesse of minde, for bea-  
ring one another through loue, and bee diligent to  
keepe the vnitie of the Spirit, through the bond of  
peace, being one body and one spirit, even as yee are  
called in one hope of your calling. Let there bee but  
one Lord, one faith, one Baptisme, one God and fa-  
ther of all, which is aboue all, and through all, and  
in you all.

The Gospel.

Luke 14.  
1.

**A**nd it chanced that Iesus went into the house  
of one of the chiefe Pharisees, to eate bread  
on the Sabbath day, and they watched him.  
And beholde, there was a certaine man be-  
fore him which had the droppe. And Iesus answer-  
ed, and spake vnto the Lawyers and Pharisees, say-  
ing, Is it lawfull to heale on the Sabbath day? and  
they held their peace. And hee tooke him, and hea-  
led him, and let him goe, and answered them, saying,  
which of you shall haue an asse, or an oxe fallen into  
a pit, and will not straightway pull him out on the  
Sabbath day? And they could not answer him a-  
gaine to these things. He put forth also a similitude  
to the guests, when hee marked how they pre-  
ferred to bee in the higher roomes, and sayde vnto them,  
when thou art bidden to a wedding of any man,

not

## The xviij. Sunday after Trinitie.

nor downe in the highest rounge, lest a more honourable man then thou bee bidden of him, and he that bade him and thee, come and say vnto thee, Come this man rounge: and thou begin with shame to take the lowest rounge. But rather when thou art bidden, goe and sit in the lowest rounge, that when he that bade thee commeth, he may say vnto thee, friend, sit by higher: then shalt thou haue worship in the presence of them that sit at meat with thee. for whosoever exalteth himselfe shalbe brought low, and he that humbleth himselfe shalbe exalted.

### ¶ The xviij. Sunday after Trinitie The Collect.

**L**ord wee beseech thee, grant thy people grace to avoid the infections of the deuill, and with pure heart & minde to follow thee the onely God, through Iesus Christ our Lord.

### The Epistle.

**T**hanke my God alwayes on your behalfe 1. Cor. 1. for the grace of God which is giuen you by Iesus Christ, that in al things ye are made rich by him, in all bfferance & in all knowledge, by the which things the testimony of Iesus Christ was confirmed in you, so that ye are behind in no gift, wayting for the appearing of our Lord Iesus Christ, which shal also strengthen you to the end, that ye may be blamelesse in the day of the coming of our Lord Iesus Christ.

### The Gospel.

**W**hen the Pharises had heard that Iesus had put the Saduces to silence, they came together, and one of them (which was a Doctour of the Lawe) asked him a question, tempting him, and

Matt. 22.

34.

## The xix. Sunday after Trinitie.

and saying, **W**hich is the greatest Commaundement in the Law? **J**esus sayd vnto him, **T**hou shalt loue the Lord thy God with all thy heart, and with all thy soule, and with all thy minde. **T**his is the first and greatest Commaundement. And the second is like vnto it, **T**hou shalt loue thy neighbour as thy selfe. **I**n these two Commaundements hang all the Law and the Prophets. **W**hile the Pharisees were gathered together, **J**esus asked them, saying, **W**hat thinke ye of **C**hrist? whose sonne is hee? **T**hey sayd vnto him, **T**he sonne of **D**avid. **H**e sayd vnto them, **H**ow then doeth **D**avid in spirit call him Lord, saying, **T**he Lord sayd vnto my Lord, **S**it thou on my right hand, till I make thine enemies thy footstool? **I**f **D**avid then call him Lord, how is hee then his sonne? **A**nd no man was able to answer him any thing, neither durst any man from that day forth aske him any moe questions.

## The xix. Sunday after Trinitie.

### The Collect.

**O** God, forasmuch as without thee, we are not able to please thee: graunt that the working of thy mercy may in all things direct and rule our hearts, throug **J**esus **C**hrist our Lord.

### The Epistle.

Ephes. 4.  
17.

**T**HIS I say & testifie through the Lord, that ye henceforth walke not, as other Gentiles walke, in vanitie of their minde, while they are blinded in their vnderstanding, being farre from a godly life, by the meanes of the ignorance that is in them, and because of the blindness of their hearts: which being past repentance, haue giuen themselves ouer vnto wantonnesse, to worke all maner of uncleanness.

## The xix. Sunday after Trinitie.

cleanesse, euen with greedinesse. But ye haue not so learned Christ: If so be that ye haue heard him, and haue bene taught in him, as the trueth is in Iesu (as concerning the conuersation in times past) to lay from you the old man, which is corrupt according to the deceitfull lusts: to be renewed also in the Spirit of your mind, & to put on that New man, which after God is shapen in righteousness and true holinesse. wherefore put away lying, and speake euery man trueth vnto his neighbour, forasmuch as wee are members one of another. Bee angry, but sinne not, Let not the Sunne goe downe vpon your wrath, neither giue place to the backbiter. Let him that stole steal no more, but let him rather labour with his hands the thing which is good, that he may giue vnto him that needeth. Let no filthy communication proceed out of your mouth, but that which is good (to edifie withall, as oft as need is, that it may minister grace vnto the hearers. And grieve not the holy Spirit of God, by whom ye are sealed vnto the day of Redemption. Let all bitterness, and fiercenesse, and wrath and roaring, and cursed speaking be put away from you, with all maliciousnesse. Be ye courteous one to another, merciful, forgiving one another, euen as god for Christs sake hath forgiven you.

### The Gospell.



Jesus entred into a ship, and passed ouer Mat. 9. 13. and came into his owne City. And behold, they brought to him a man sicke of the palsey, lying in a bed. And when Jesus saw the faith of them, hee sayde to the sicke of the palsey, Sonne bee of good cheare, thy sinnes be forgiven thee. And behold, certaine of the Scribes sayd within themselves, This man blasphemeth. And when Jesus saw their thoughts, he

## The xx. Sunday. after Trinitie.

he sayd, wherefore thinke yee euill in your hearts: whether is it easier to say, Thy sinnes be forgiven thee, or to say, Arise, and walke: But that yee may know that the Sonne of man hath power to forgive sinnes in earth: Then saith he to the sicke of the palse, Arise, take vp thy bed, and go vnto thy house. And he arose, and departed to his house. But the people that saw it, marueiled, and glorified God, which had giuen such power vnto men.

¶ The xx. Sunday after Trinitie.

The Collect.

**A** Almighty and mercifull God, of thy bountifull goodnesse keepe vs from al things that may hurt vs: that we being ready both in body and soule, may with free hearts accomplish those things that thou wouldest haue done, through Iesus Christ our Lord

The Epistle.

Ephes. 5.  
15.

**T**ake heede therefore how ye walke circumspectly, not as vnwise, but as wise men, redeeming the time, because the dayes are euill. wherefore be ye not bdrunken with wine, wherein is erre: but be filled with the Spirit, speaking vnto your selues in Psalmes and Hymnes, and spirituall songs, singing and making melody vnto the Lord in your hearts, giuing thanks alwayes for al things vnto God the father, in the Name of our Lord Iesus Christ, submitting your selues one to another in the feare of God.

The Gospel.

Mat. 22. 1

**I**esus sayd, The kingdome of heauen is like vnto a man that was a King, which made a marriage for his sonne, and sent forth his



## The xx. Sunday after Trinitie.

servants to call them that were bidden to the wedding: and they would not come. Again he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner, mine oven and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their wayes, one to his farme place, another to his marchandize, and the remnant tooke his servants, and intreated them shamefully, & slew them. But when the King heard thereof, hee was wroth and sent forth his men of warre, and destroyed those murtherers and burnt by their city. Then said he to his servants, The marriage indeed is prepared, but they which were bidden, were not worthy. Goe yee therefore out into the high wayes, and as many as ye finde bid them to the marriage. And the servants went forth into the high wayes, and gathered together all, as many as they could finde, both good and bad: and the wedding was furnished with ghestes. Then the king came in to see the ghests, and when he espyed there a man which had not on a wedding garment, he said unto him, Friend, how camest thou in hither, not having a wedding garment? And he was silent speechlesse. Then said the King to the ministers, Take and bind him hand and foote, and cast him into utter darkenes, there shall be weeping and gnashing of teeth. For many be called, but few are chosen.

¶ The xxj. Sunday after Trinitie.

The Collect.

**G**rant we beseech thee mercifull Lord to thy faithfull people pardon and peace, that they may be cleansed from all their finnes, and serve thee with a quiet minde, through Iesus Christ our Lord.

N

The

# The xxj. Sunday after Trinitie.

Eph. 6. 10



My brethren, bee strong through the Lord, and through the power of his might. Put on all the armour of God, that ye may stand against all the assaults of the devil. For we wrestle not against flesh and blood, but against rule, against power, against worldly rulers, even governours of the darkenelle of this world, against spirituall craftinesse in heavenly things, wherefore take unto you the whole armour of God, that ye may be able to resist in the euill day, and stand perfect in all things. Stand therefore, and your loyns gird with the truth, hauing on the brest plate of righteousness, and hauing shooes on your feete, that ye may be prepared for the Gospel of peace. Above all, take to you the shield of faith, wherewith ye may quench all the fierie darts of the wicked, and take the helme of Saluation, and the sword of the Spirit, which is the word of God. And pray alwaies with all manner prayer and supplication in the Spirit, and watch thereunto with all instance and supplication, for all Saints, and for me, that utterance may be given unto mee, that I may open my mouth freely, to utter the Secrets of the Gospel (whereof I am a messenger in bonds) that therein I may speak freely, as I ought to speake.

Ioh. 4. 46.



Here was a certaine ruler, whose sonne was sicke at Capernaum. As soone as the same heard that Iesus was come out of Iury into Galilee, he went unto him, and besought him that hee would come downe and heale his sonne: for hee was euen at the point of death. When Iesus said unto him, Except ye see signes and wonders ye will not beleue.

Chc

## The xxij. Sunday after Trinitie.

The ruler sayd vnto him, Sir, come downe, or euer  
that my sonne dy. Jesus sayth vnto him, See thy  
sonne lyueth. The man beleued the word  
that Iesus had spoken vnto him, and hee went his  
way. And as he was going downe, the seruants met  
him and told him saying, Thy sonne lyueth. Then  
enquired hee of them the houre when he began to a-  
mend. And they sayd vnto him, Yesterday at the se-  
uenth houre the feuer left him. So the father knew  
that it was the same houre in the which Iesus sayd  
vnto him, Thy sonne lyueth. And he beleued, and all  
his household. This is againe the second miracle  
that Iesus did, when he was come out of Iury into  
Galilee.

A. The xxij. Sunday after Trinitie.

The Collect.

**L**ord wee beseech the to keepe thy household the  
Church in continuall godlines, that through thy  
protection it may be free from all aduersities, and de-  
uoutly given to serue thee in good workes to the glo-  
ry of thy Name, through Iesus Christ our Lord.

The Epistle.



Thanke my G O D with all remem-  
brance of you alwayes in all my pray-  
ers for you, and pray with gladnesse,  
because ye are come into the fellowship  
of the Gospel, from the first day vntill  
now: and am surely certified of this, that he which  
hath begunne a good worke in you, shall performe  
it vntill the day of Iesus Christ, as it becommeth  
me that I should iudge of you all, because I haue  
you in my heart, for asmuch as ye are all companions  
of grace with mee, euen in my bondes, and in the de-  
fending and establishing of the Gospel. For God is  
my record, how greatly I long after you all from  
the

Phil. i. 3.

## The xxij. Sunday after Trinitie.

the very heart root in Iesus Christ. And this I praye  
that your loue may increase yet more and more in  
knowledge and in all vnderstanding, that ye may re-  
ceiue the things that are most excellent, that ye may  
be pure, and such as offend no man, vntill the day of  
Christ, being filled with the fruit of righteousness,  
which commeth by Iesus Christ, vnto the glory and  
praise of God.

### The Gospel.

Matt. 18.

21.



Peter said vnto Iesus, Lord, how oft  
shall I forgive my brother, if hee sinne  
against mee: till seuen times? Iesus  
saith vnto him, I say not vnto thee,  
vntill seuen times: but seuentie times  
seuen times. Therefore is the kingdome of heauen  
likened vnto a certaine man that was a king, which  
would take accompts of his seruants. And when he  
had begunne to reckon, one was brought vnto him,  
which ought him ten thousand talents: But for as  
much as he was not able to pay, his Lord commaun-  
ded him to be solde, and his wife and children, and all  
that he had, and payment to be made. The seruant  
fell downe and besought him, saying, Sir, haue pa-  
tience with me, and I wil pay thee all. Then had the  
Lord pitie on that seruant, and loosed him, and for-  
gaue him the debt. So the same seruant went out,  
and found one of his fellowes which ought him an  
hundred pence: and he layd hands on him, and tooke  
him by the throte, saying, Pay that thou owest.  
And his fellowe fell downe, and besought him say-  
ing, Haue patience with mee, and I will pay thee  
all. And he would not, but he went and cast him in-  
to prison, till he should pay the debt. So when his fel-  
lowes sawe what was done, they were very sorry  
and came and tolde vnto their Lorde all that had  
happened.

## The xxiiij. Sunday after Trinitie.

happened. Then his Lord called him, and saide vnto him, O thou vngacious seruant, I forgave thee all that debt, when thou desiredst me: shouldest not thou also haue had compassion on thy fellow, euen as I had pittie on thee? and his Lord was wroth, and delivered him to the paylers, till hee should pay all that was due vnto him. So likewise shall my heavenly father doe also vnto you, if yee from your hearts forgive not euery one his brother their trespasses.

## ¶ The xxiii Sunday after Trinitie.

### The Collect.

**G**Od our refuge and strength, which art the author of all godlinesse, be ready to heare the deuout prayers of thy Church: and grant that those things which we aske faithfully, wee may obtaine effectually, through Iesus Christ our Lord.

### The Epistle.

**R**ethzen, be ye followers together of me, Phil. 3. 17.  
and looke on them which walke euen so as yee haue vs for an example. For many walke, of whom I haue tolde you often, and now tell you weeping, that they are the enemies of the Crosse of Christ, whose end is domination, whose belly is their God, and glory to shame, which are worldly minded. But our conuersation is in heauen, from whence we looke for the Saviour, euen the Lord Iesus Christ, which shall change our vile body, that he may make it like vnto his glorious body, according to the working, whereby hee is able also to subdue all things vnto himselfe.

### The Gospel.

**W**hen the Pharises went out, and tooke counsell Matth. 22. 15.  
howe they might tangle him in his wordes. And they sent out vnto him their disciples



## The xxiiij. Sunday after Trinitie.

ciples with Herods seruants, saying, Master, we know that thou art true, and teachest the way of God truly, neither carest thou for any man: for thou regardest not the outward appearance of men. Tell us therefore, how thinkest thou: is it lawfull that tribute bee giuen vnto Cesar, or not? But Iesus perceiving their wickednesse, said, why tempt ye me, ye hypocrites? Shew mee the tribute money. And they tooke him a peny. And hee sayd vnto them, whose is this image and superscription? They said vnto him, Cessars. Then said he vnto them, Giue therefore vnto Cesar, the things which are Cessars, and vnto God those things which are Gods. when they heard these words, they marueyled, and left him, and went their way.

¶ The xxiiii. Sunday after Trinitie.

The Collect.

**L**ord we beseech thee, aliose thy people from their offences, that through thy bountifull goodnesse wee may bee deliuered from the bondes of all those finnes, which by our frailty wee haue committed. Grant this, &c.

The Epistle.

Col. 1. 3.



Et giue thanks to God the father of our Lord Iesus Christ alwayes for you in our prayers. for we haue heard of your faith in Christ Iesu, and of the loue which yee beare to all Saints, for the hopes sake which is laid by in you for you in heauen. Of which hope ye heard before by the true word of the Gospel, which is come vnto you, euen as it is into all the world, and is fructfull, as it is also among you, from the day in the which ye heard of it, and had experience in the grace of God through the truth, as yee learned of Epaphroditus our deare fellow seruant, which

## The xxiiij. Sunday after Trinitie.

which is for you a faithfull minister of Christ, which also declared vnto vs your loue which ye haue in the spirit. for this cause we also, euen since the day wee heard of it, haue not ceased to pray for you, & to desire that ye might be fulfilled with the knowledge of his will in all wisdom & spiritual vnderstanding, that ye might walke worthy of the Lord, that in all things ye may please, being fruitful in all good works, & increasing in the knowledge of God, strengthened with all might, through his glorious power, vnto all patience and long suffering, with ioyfullnesse, giuing thanks vnto the father, which hath made vs meet to be partakers of the inheritance of the Saints in light.

The Gospel.

**W**hile Iesus spake vnto the people, he, Matt. 9. 18.  
holde, there came a certaine ruler, and worshipped him, saying, My daughter is euen now deceased, but come and lay thine hand vpon her, and shee shall liue.

And Iesus arose, and followed him, and so did his disciples. And behold, a woman which was diseased with an issue of blood twelue yeeres, came behinde him, and touched the hemme of his besture. for shee said within her selfe, If I may touch but euen his besture onely, I shall be safe. But Iesus turned him about, and when hee saw her, hee said, Daughter, bee of good comfort, thy faith hath made thee safe. And the woman was made whole euen the same time. And when Iesus came into the rulers house, & sawe the minstreis and people making a noise, he said vnto them, Get you hence, for the maid is not dead, but sleepeth. And they laughed him to scorne. But when the people were put sooth, he went in, & tooke her by the hand, and said, Damosell arise. And the damosell arose. And this noise was abroad in all that land.

# The xxv. Sunday after Trinitie.

## The Collect.

**S**tirre vp, wee beseech thee, O Lord, the willes of thy faithfull people, that they plenteously bringing forth the fruite of good workes, may of thee be plenteously rewarded, through Iesus Christ our Lord, Amen.

## The Epistle.

Iere. 23. 5.

**B**Ehold, the time commeth, saith the Lord, that I will raise vp the righteous branch of David, which King shal beare rule, and hee shal prosper with wisdom, and shall set vp equitie and righteousnesse againe in earth. In his time shall Iuda be saued, and Israel shall dwell without feare. And this is the Name, that they shall call him, euen The Lord our Righteousnesse. And therefore behold, the time commeth, saith the Lord, that it shall be no more sayd, The Lord liueth, which brought the children of Israel out of the land of Egypt: but, The Lord liueth, which brought forth and ledde the seed of the house of Israel out of the North land, and from all Countreys where I haue scattered them, and they shal dwell in their owne land againe.

## The Gospel.

Iohn 6. 5.

**W**hen Iesus lift vp his eyes, and sawe a great company come vnto him, he saith vnto Philip, Whence shall wee buy bread, that these may eate? This hee said to proue him, for hee himselfe knew what hee would doe. Philip answered him, Two hundred penyworth of bread are not sufficient for them that euery man may take a little. One of his disciples, Andrew Simon Peters brother, said vnto him, There is a ladde here, which hath fise barley loaves, and two fishes, but what are they among so many.

## S. Andrewes day.

many? And Iesus sayd, Make the people sit downe. There was much grasse in the place. So the men sate downe in number about fve thousand. And Iesus tooke the bread, and when he had giuen thankes, he gaue to his disciples, and the disciples to them that were set downe, and likewise of the fishes, as much as they would. When they had eaten ynough, he sayeth vnto his disciples, Gather vp the broken meate which remaineth, that nothing bee lost. And they gathered it together, and filled twelue baskets with the broken meate of the fve barly loaues, which broken meate remained vnto them that had eaten. Then those men, when they had seene the miracle that Iesus did, said, This is of a trueth the same Prophet that should come into the world.

¶ If there be any moe Sundayes before Aduent Sunday, to supply the same, shall bee taken the seruice of some of those Sundaies that were omitted between the Epiphanie and Septuagesima.

¶ Saint Andrewes day.

The Collect.

**A** Almighty God, which didst giue such grace vnto thy holy Apostle S. Andrew, that he readily obeyed the calling of thy Sonne Iesus Christ, & followed him without delay: Grant vnto vs all, that we being called by thy holy word, may forthwith giue ouer our selues obediently to follow thy holy Commaundements, through the same Iesus Christ our Lord.

The Epistle.

**I**f thou acknowledge with thy mouth, Rom. 10. that Iesus is the Lord, & beleue in thy heart, that God raised him vp fro death, thou shalt be safe. For to beleue in the heart, iustificieth, and to knowledge with the

## S. Andrewes day.

the mouth, maketh a man safe. For the Scripture sayth, whosoever beleueth on him, shall not be confounded. There is no difference betweene the Jewe and the Gentile: for one is Lord of all, which is rich vnto all that call vpon him. For whosoever doeth call on the name of the Lord, shall be safe. How then shall they call on him, on whome they haue not beleued? How shall they beleue on him, of whome they haue not heard? How shall they heare without a Preacher? And how shall they preach without they be sent: as it is written, How beautifull are the feete of them which bring tidings of peace, and bring tidings of good things? But they haue not all obeyed to the Gospel. For Esay sayeth, Lorde, who hath beleued our sayings? So then saith commeth by hearing, and hearing commeth by the word of God. But I aske, Haue they not heard? No doubt their sound went out into all lands, and their words into the endes of the world. But I demand whether Israel did know or no? first Moyses sayth, I will prouoke you to enuie by them that are no people, by a foolish nation I will anger you. Esay after that is holde, and sayth, I am found of them that sought me not, I am manifest vnto them that asked not after me. But against Israel he sayeth, All day long haue I stretched forth my handes vnto a people that beleueth not, but speaketh against me.

### The Gospel.

Mat. 4.  
18.

**A**S Iesus walked by the sea of Galilee, hee sawe two brethren, Simon, which was called Peter, and Andrew his brother, casting a net into the sea, (for they were fishers) and he sayth vnto them, follow mee, and I will make you to become fishers of men. And they straight way left their nets, and followed



## S. Thomas the Apostle.

followed him. And when he was gone forth from thence, he saw other two brethren, James the sonne of Zebedee, and John his brother, in the ship with Zebedee their father, mending their nets: and he called them. And they immediately left the ship and their father, and followed him.

¶ S. Thomas the Apostle.

The Collect.

**A** mighty and everliving God, which for the more confirmation of the faith, diddest suffer thy holy Apostle Thomas to bee doubtfull in thy Sonnes resurrection: grant vs so perfectly and without all doubt to beleue in thy Sonne Iesus Christ, that our faith in thy sight neuer bee reprooued. Heare vs, O Lord, through the same Iesus Christ, to whom with thee and the holy Ghost, &c.

The Epistle.

**N**ow are ye not strangers, nor foreigners, Ephes. 2.  
but citizens with the Saints, and 19.  
of the household of God, & are built vpon  
the foundation of the Apostles & Prophets, Iesus Christ himselte being the  
head corner stone: in whom what building soeuer is  
coupled together, it groweth vnto an holy temple of  
the Lord, in whom ye also are built together, to be an  
habitation of God through the holy Ghost.

The Gospel.

**T**homas one of the twelve, which is cal- Iohn 20.  
led Didymus, was not with them whē 24.  
Iesus came. The other disciples there-  
fore sayd vnto him, wee haue seene the  
Lord. But he said vnto them, Except  
I see in his handes the print of the nayles, and put  
my finger into the print of the nayles, and thrust my  
hand into his side, I wil not beleue. And after eight  
dayes,

## The Conuerſion of S. Paul.

dayes, again his diſciples were within, and Thomas with them. Then came Jeſus when the doores were ſhut, & ſtood in the miſt, and ſaid, Peace be vnto you. And after that, he ſaid to Thomas, Bring thy finger hither, and ſee my hands, and reach hither thy hand, and thruſt it into my ſide, and be not faithleſſe, but believing. Thomas answered, and ſaid vnto him, My Lord, and my God. Jeſus ſaid vnto him, Thomas, becauſe thou haſt ſeene me, thou haſt beleeyed. Bleſſed are they that haue not ſeene, and yet haue beleeyed. And many other ſignes truly did Jeſus in the preſence of his diſciples, which are not written in this booke. Theſe are written, that ye might beleeye, that Jeſus Chriſt is the Sonne of God, and that in beleeuing ye might haue life through his Name.

### ¶ The Conuerſion of S. Paul.

#### The Colleſt.

**G**Od which haſt taught all the world, through the preaching of thy bleſſed Apoſtle S. Paul, grant, we beſeech thee, that we which haue his wonderfull conuerſion in remembrance, may follow and fulfil thy holy doctrine that hee taught, through Jeſus Chriſt our Lord.

#### The Epiſtle.

Acts. 9. 1.

**A**ND Saul yet breathing out threatenings and ſlaughter againſt the diſciples of the Lord, went vnto the high Prieſt, and deſired of him letters to carie to Damasco to the Synagogues, that if hee found any of this way, (were they men or women) hee might bring them bound to Hieruſalem. And when hee journeyed, it fortuned that as he was come nigh to Damasco, ſuddenly there ſhined round about him a light from heauen, and hee fell to the earth,

## The conuersion of S. Paul.

earth, and heard a voyce, saying vnto him, Saul, Saul why persecutest thou me? and he sayd, what art thou Lord: And the Lord sayd, I am Iesus, whom thou persecutest. It is hard for thee to hithe against the pricke. And he both trembling and astounded sayd, Lord, what wilt thou haue me to doe: And the Lord sayd vnto him, Arise and goe into the citie, and it shall be told thee what thou must doe. The men which iourneyed with him stood amazed, hearing a voyce, but seeing no man. And Saul arose from the earth, and when he opened his eyes, hee saw no man: but they led him by the hand, and brought him into Damasco. And hee was thre dayes without sight, and neither did eate nor drinke. And there was a certaine disciple at Damasco, named Ananias: and to him sayd the Lord in a vision, Ananias. And he sayd, Behold, I am here Lord. And the Lord sayd vnto him, Arise, and goe into the street which is called Straight, and seeke in the house of Judas after one called Saul of Tharsus. For behold hee prayeth, and hath seene in a vision a man named Ananias comming in vnto him, and putting his hands on him, that he might receiue his sight. Then Ananias answered, Lord, I haue heard by many, of this man, how much euill he hath done to thy Saints at Ierusalem. And here he hath authoritie of the high Priests, to bind all that call on thy Name. The Lord sayd vnto him, Goe thy way, for he is a chosen vessel vnto mee, to beare my Name before the Gentiles, and Kings, and me children of Israel. For I will shew him how great things hee must suffer for my Names sake. And Ananias went his way, and entered into the house, and put his hands on him, and sayd, Brother Saul, The Lord that appeared vnto thee in the way as thou camest, hath sent me, that thou

## The Conuerſion of S. Paul.

thou mightest receiue the light, and be filled with the holy Ghost. And immediately there fell from his eyes as it had bin scales, and he receiued sight, and arose, and was baptised, and receiued meate and was comforted. Then was Saul certaine dayes with the disciples which were at Damasco. And straight way he preached Christ in the Synagogues, how that hee was the Sonne of God. But all that heard him were amazed, and sayd, Is not this he that spoiled them which called on this Name in Hierusalem, and came hither for that intent, that hee might bring them bound vnto the high Priests? But Saul increased the more in strength, and confounded the Jewes which dwelt at Damasco, affirming that this was very Christ.

Marth.  
19.27.

**P**eter answered, & said vnto Iesus, Behold, we haue forsaken al, and followed thee, what shall we haue therefore? Iesus said vnto them, verily I say vnto you, that when the Son of man shall sit in the seate of his Majesty, ye that haue followed me in the regeneration, shall sit also vpon twelue seates, and iudge the twelue tribes of Israel. And every one that forsaketh house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Names sake, shall receiue an hundred fold, and shall inherite euermlasting life. But many that are first shall be last, and the last shall be first.

¶ The Purification of S. Mary the Virgin.

The Collect.

**A** Almighty and euermlasting God, we humbly beseech thy Majesty, that as thy onely begotten sonne was this day presented in the Temple in substance

## Saint Matthias day.

Sinner of our flesh: to grant that we may be presented  
into thee with pure and cleare mindes, by Iesus  
Christ our Lord.

The Epistle.

The same that is appointed for the Sunday.

The Gospel.

Luk. 2. 22

**W**hen the time of their purification (af-  
ter the Law of Moyses) was come, they  
brought him to Hierusalem, to present  
him to the Lord (as it is written in the  
Law of the Lord: Every man child  
that first openeth the matrix, shal be called holy to the  
Lord) & to offer (as it is sayd in the Law of the Lord)  
a pair of turtle doves, or two young pigeons. And be-  
hold, there was a man in Hierusalem, whose name  
was Simeon, and the same man was iust and godly,  
and looked for the consolation of Israel, and the holy  
Ghost was in him. And an answer had he receiued of  
the holy Ghost, that he should not see death, except he  
first saw the Lord Christ. And he came by inspiration  
into the Temple.

¶ Saint Matthias day.

The Collect.

**A** Almighty God, which in the place of the traitor  
Iudas, diddest chuse thy faithfull seruant Ma-  
thias to be of the number of the twelue Apostles:  
grant that thy Church being alway preserved from  
false apostles, may be ordered and guided by faithfull  
and true Pastors, through Iesus Christ our Lord.

The Epistle.

**I**n those daies Peter stood by in the middes  
of the Disciples, and sayd, (the number of  
names that were together, were about an  
hundred and twenty) Ye men and brethren  
this

Act. 1. 15.



## Saint Matthias.

this Scripture must needs haue bin fulfilled, which the holy Ghost through the mouth of Dauid, spake befoze of Judas, which was guide to them that took Iesus. for he was numbred with vs, and had obtained fellowship in this ministracion. And þ some hath now possessed a plat of ground with the rewarde of iniquity, and when he was hanged, burst asunder in the middes, and all his bowels gushed out. And it was knowen vnto all the inhabiteurs of Hierusalem, inasmuch þ the same field is called in their mother tongue Acheldama, that is to say, The bloody field. For it is written in the booke of Psalmes, His habitation is voyde, and no man he dwelling therein, and his throne shal let another take. Wherefoze, of these men which haue companied with vs (all the time that the Lord Iesus had his conuersation among vs, beginning at the baptisme of John, vnto that same day that he was taken by from vs) must one be ordeined to be a witnesse with vs of his resurrection. And they appointed two: Ioseph, which is called Barsabas (whose surname was Iustus) and Matthias. And when they prayed, they sayd, Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast cholen, that he may take the roome of this ministracion and Apostleship, from which Judas by transgression fell, that he might goe into his owne place. And they gaue forth their lots, and the lot fell on Matthias, and he was counted with the leuen Apostles.

### The Gospel.

Matt. II.  
25.

**I**n that time Iesus answered, and sayd, I thanke thee, O father, Lord of heauen and earth, because thou hast hidde these things from the wise and prudent, and hast shewed them vnto babes: wietly father, euen so was

# Annunciation of the Virgin Mary.

it the good pleasure. All things are given unto me of my father: and no man knoweth the Sonne but the father, neither knoweth any man the father save the Sonne, and he to whomsoever the Sonne will open him. Come unto me all ye that labour, and are laden, and I will ease you. Take my yoke upon you, and learne of me, for I am meeke and lowly in heart, and ye shall finde rest unto your soules: for my yoke is easie, and my burden is light.

¶ Annunciation of the Virgin Mary.

The Collect.

**W**E beseech thee, Lord, powre thy grace into our hearts, that as wee haue knownen Christ thy Sonnes incarnation by the message of an Angel: so by his Crosse and passion, we may bee brought unto the glory of his Resurreccion, through the same Christ our Lord.

The Epistle.

**E**dd spake once againe to Ahaz, saying, Require a token of the Lord thy God, whether it be toward the depth beneath or toward the height above. Then said Ahaz, I wil require none, neither wil I tempt the Lord. And he said, Hearken to, yee of the house of David: Is it not enough for you that ye bee grievous unto men, but ye must grieve my God also? And therefore the Lord shall giue you a token: Behold, a virgin shall conceive and beare a Sonne, and thou his mother shalt call his Name Emmanuel. Butter and hony shall hee ate, that hee may know to refuse the euill and chuse the good.

Esai. 7.  
10.

The Gospel.

**I**n the first moneth, the Angel Gabriel was sent from God, unto a citie of Galilee named Nazareth, to a virgin spoused to a man,

Luke 1.  
26.

## Annunciation of the Virgin Mary.

man, whose name was Joseph, of the house of David, and the virgins name was Mary. And the Angel went in vnto her, and sayd, Hail full of grace, the Lord is with thee, blessed art thou among women. When he saw him, he was abashed at his saying, and cast in her minde what maner of salutation that should be. And the Angel said vnto her, Feare not Mary, for thou hast found grace with God: behold, thou shalt conceive in thy wombe, and beare a Sonne, & shalt call his Name Iesus. He shall be great, and shall be called the Sonne of the Highest. And the Lord God shall giue vnto him the seate of his father David, and he shall raigne ouer the house of Iacob for euer, and of his kingdom there shall be none end. Then said Mary to the Angel, how shall this be, seeing I know not a man? And the Angel answered, and said vnto her, The holy Ghost shall come vpon thee, and the power of the Highest shall overshadow thee. Therefore also that holy thing which shall be borne, shall be called, The Sonne of God. And behold thy cousin Elizabeth, she hath also conceived a sonne in her age, and this is the first moneth, which was called barren: for with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord, be it vnto me according to thy word. And the Angel departed from her.

**S. Markes day.**

**The Colledge.**

**A**lmighty God, which hast instructed thy holy Church with the heauenly doctrine of thy Evangelist S. Marke, giue vs grace that wee bee not like children, caried away with euery blast of vain doctrine, but firmly to be established in the truth of thy holy Gospel, through Iesus Christ our Lord.

The

S. Markes day. 19. 2

Ephc. 4. 7

**I**n the Epistle. To euery one of vs is giuen grace, according to the measure of the gift of Christ. Wherefore he saith, when he went vp on high, hee led captiuitie captiue and gaue gifts vnto men. That hee ascended. what meaneth it, but that hee also descended first into the lower parts of the earth: He that descended is euen the same also that ascended by aboue all heauens, to fulfill all things. And the very same made some Apostles, some Prophets, some Euangelists, some Shepheards, and Teachers, to the edifying of the Saints, to the worke and administration, euen to the edifying of the body of Christ, till wee all come to the vnitie of the faith and knowledge of the Sonne of God, vnto a perfect man, vnto the measure of the full perfect age of Christ: That wee henceforth should be no more children, wavering and carped about with euery winde of doctrine, by the wilsnesse of men, throught craftinesse, whereby they lay waite for vs to deceiue vs. But let vs follow the Trueth in loue, and in all things grow in him which is the Head, euen Christ, in whom if all the body be coupled and knit together, thoro wout euery ioynt, wherewith one ministreth to another (according to the operation, as euery part hath his measure) he increaseth the body, vnto the edifying of it self through loue.

Ioh. 15. 2

**I**n the Gospel. Am the true vine, and my father is an husbandman. Every branch that beareth not fruit in me, he will take away: and euery branch that beareth fruit, will he purge that it may bring forth more fruit. Now are ye cleane, through the

## S. Philip and Iames day.

words which I haue spoken vnto you. Abide in mee, and I in you. As the branch cannot beare fruit of selfe, except it abide in the vine: no more can yee, except yee abide in mee. I am the vine, yee are the branches. He that abideth in mee, and I in him, the same bringeth forth much fruit. For without mee can yee do nothing. If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them and cast them into the fire, and they burne. If yee abide in me, and my words abide in you, aske what yee will, and it shall be done for you. Herein is my father glorified, that yee beare much fruit, and become my disciples. As the father hath loued mee, euen so also haue I loued you: Continue you in my loue. If yee keepe my commandements, yee shall abide in my love, euen as I haue kept my fathers Commandements, and abide in his loue. These things haue I spoken vnto you, that my ioy might remaine in you, and that your ioy might be full.

S. Philip and Iames day.

The Collect.

**A** Almighty God, whom truly to know is eternall life: grant vs perfectly to know thy Sonne Iesus Christ to be the way, the Truth, and the Life, as thou hast taught S. Philip, & other the Apostles, through Iesus Christ our Lord.

The Epistle.

Iames i.

i.

**I**ames the seruant of God, and of the Lord Iesus Christ, sendeth greeting to the twelve Tribes which are scattered abroad. My brethren, counte it for an exceeding ioy, when yee fall into diuers temptations: knowing this, That the trying of your faith gendereth patience, and let patience haue her perfect worke, that



## S. Philip and Iames.

ye may be perfect and sound, lacking nothing. If any of you lacke wisdom, let him aske of him that giueth it, euen God, which giueth to all men indifferently, and casteth no man in the teeth, and it shall be giuen him. But let him aske in faith, and wauer not. For he that doubteth, is like a watte of the sea, which is tost of the windes, and carped with violence: Neither let that man thinke that he shal receiue any thing of the Lord. A wauering minded man is vnstable in all his wayes. Let the brother which is of low degree, reioyce when he is exalted. Againe, let him that is rich, reioyce when hee is made low: for euen as the flour of the grasse shall he passe away. For as the sun riseth with heate, and the grasse withereth, and his flour selleth away, & the beauty of the fashion of it perisheth: euen so shall the rich man perish in his wayes. Happie is the man that endureth temptation: for when he is tryed, he shall receiue the crowne of life, which the Lord hath promised to them that loue him.

The Gospel.

**A**ND Jesus said vnto his disciples, Let not your heartes bee troubled. See beleeue in God, beleeue also in mee. In my fathers house are many mansions. If it were not so, I would haue told you. I goe to prepare a place for you: and if I goe to prepare a place for you, I wil come againe and receiue you, euen vnto my selfe, that where I am there may ye be also. And whither I go ye know, and the way ye know. Thomas saith vnto him, Lord, we know not whither thou goest, and how is it possible for vs to know the way? Jesus saith vnto him, I am the way, and the Truth, and the life. No man cometh to the father but by me. If ye had knowne me, ye had knowen my father also: and now ye know him, and haue seene him. Philip saith vnto him

Ioh. 14. 1

## S. Barnabe Apostle.

him, Lord, shew vs the father, and it sufficeth vs. Iesus saith vnto him, Haue I beene so long tyme with you, and yet hast thou not knowen me? Philip, hee that hath seene me, hath seene my father: and how sayest thou then, Shew vs the father? Belieuest thou, that I am in the father, and the father in me? The words that I speake vnto you, I speake not of my selfe: but the father that dwelleth in mee, is he that doeth the workes. Beleue me that I am in the father, and the father in me, or else beleue me for the workes sake. Verely, verily I say vnto you, he that beleueth on me, the workes that I doe, the same shall he doe also: and greater workes then these shall he doe, because I goe vnto my father. And whatsoeuer ye aske in my Name, that will I doe, that the father may be glorified by the Sonne. If ye shall aske any thing in my Name, I will doe it.

S. Barnabe Apostle.

The Collect.

**L**ord Almightye, which hast endued thy holy Apostle Barnabas with singular giftes of the holy Ghost: let vs not be destitute of thy manifold giftes, nor yet of grace, to vse them alway to thy honour and glory, through Iesus Christ our Lord.

The Epistle.

Acts II. 22

**T**hings of these things came vnto the eares of the congregation which was in Ierusalem. And they sent forth Barnabas, that he should goe vnto Antioch. which when hee came, and had seene thee grace of God, was glad, and exhorted them all, that with purpose of heart they would continually cleaue vnto the Lord. for he was a good man, and full of the holy Ghost, and of faith, and much people

## S. Barnabe Apostle.

people was added vnto the Lord. Then departed Barnabas to Tarsus to see Saul: and when hee had found him, he brought him vnto Antioch. And it chanced, that a whole yeere they had their conuersation with the Congregation there, and taught much people, insomuch that the disciples of Antioch were the first that were called Christen. In those dayes came Prophets from the Citie of Hierusalem vnto Antioch. And there stood by one of them named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world: which came to passe in the Emperour Claudius dayes. Then the disciples, every man according to his abilitie, purposed to send succour vnto the brethren which dwelt in Iury: which thing they also did, and sent it to the Elders by the hands of Barnabas and Saul.

The Gospel.

**T**his is my commandement, that ye loue together as I haue loved you. Greater loue hath no man then this, That a man bestow his life for his friends. Ye are my friends, if ye doe whatsoeuer I command you. Henceforth call I not you seruants, for the seruant knoweth not what his Lord doeth: but you haue I called friends, for all things that I haue heard of my Father, I haue opened vnto you. Ye haue not chosen me, but I haue chosen you, and ordeined you to goe and bring forth fruit, and that your fruit should remaine, that whatsoeuer yee aske of the Father in my Name, he may giue it you. Ioh. 15. 12.

¶ Saint Iohn Baptist.

The Collect.

**A**lmighty God, by whose prouidence thy seruant Iohn Baptist was wonderfully bozne, and sent

## S. Iohn Baptift.

to prepare the way of thy Son our Saviour by preaching of penance: make vs so to follow his doctrine, and holy life, that we may truly repent, according to his preaching, & after his example constantly speake the trueth boldly rebuke vice, and patiently suffer for the trueths sake, through Iesus Christ our Lord.

The Epistle.

Esa. 40. 1.

**B**E of good cheare, my people, & ye Prophets, comfort my people, saith your God, comfort Hierusalem at the heart, and tell her that her trauell is at an ende, that her offence is pardoned, that shee hath receiued of the Lordes hand sufficient correction for all her sinnes. A voyce cryed in the wilderness, Prepare the way of the Lord in the wilderness, make straight the path for our God in the desert. Let all valleys be exalted, and every mountaine and hill be laid lowe. What so is crooked, let it be made straight, and let the rough bee made plaine fieldes. For the glory of the Lord shall appeare, and all flesh shall at once see it. For why? the mouth of the Lord hath spoken it. The same voyce spake, Now cry. And the Prophet answered, what shall I cry? That all flesh is grasse, and that all the goodnesse thereof is as the floure of the field. The grasse is withered, the floure falleth away. Euen so is the people as grasse, when the breath of the Lord bloweth vpon them. Neuertheles, whether the grasse wither, or that the floure fade away, yet the word of our God endureth for ever. Goe vp vnto the high hill, O Sion, thou that bringest good tydings, lift vp thy voyce with power, O thou preacher Hierusalem, lift it vp without feare, and say vnto the cities of Iuda, Behold your God, behold, the Lord God shall come with power, and beare rule with his arme, Beholde, he bringeth his treasure with him, and

## S. Iohn Baptist.

and his shepheardes goe before him. Hee shall feede his  
flocke like a shepheardman, he shall gather the Lambes to-  
gether with his arme, and cary them in his bosome,  
and shall kindly entreat those that beare yong.

The Gospel.

Luk. 1. 57

**L**izabeths time came that shee should  
be deliuered, and shee brought forth a  
sonne. And her neighbors and her cou-  
sins heard say, how the Lord had shew-  
ed great mercy vpon her, and reioyced  
with her. And it fortuned, that in the eight day they  
came to circumcise the child, and called his name Za-  
chary, after the name of his father. And his mother  
answered, and said, Not so, but his Name shall be cal-  
led Iohn. And they said vnto her, There is none of  
thy kindred that is named with this name. And they  
made signes to his father, how he would haue him  
called. And he asked for writing tables, & wrote, say-  
ing, His name is Iohn. And they marvelled all. And  
his mouth was opened immediately, and his tongue  
also, & he spake and praised God. And feare came on  
all them that dwelt nigh vnto him. And all these  
sayings were noised abroad throughout all the high  
countrie of Iury, & they that heard them layd them  
vp in their hearts, saying, what maner of child shall  
this bee? And the hand of the Lord was with him.  
And his father Zacharias was filled with the holy  
Ghost, and prophesied saying, Praised be the Lord  
God of Israel, for he hath visited and redeemed his  
people, and hath raised vp an hoyme of saluation vnto  
vs, in the house of his seruant Dauid, euen as he pro-  
mised by the mouth of his holy Prophets, which  
were since the world began. That we should be saved  
from our enemies, and from the hand of all that hate  
vs. That he would deale mercifully with our fa-  
thers,



## S. Peters day.

thers, and remember his holy Covenant: That he would preforme the othe which hee sware to our father Abraham, for to giue vs. That we being deliuered out of the hands of our enemies, might serue him without feare all the dayes of our life, in such holinesse and righteousnesse, as are acceptable for him. And thou childe shalt bee called the Prophet of the Highest: for thou shalt goe before the face of the Lord to prepare his wayes. To giue knowledge of saluation vnto his people for the remission of sinnes, through the tender mercie of our God, whereby the day Spring from an high hath visited vs. To giue light to them that sit in darknesse, and in the shadow of death, and to guide our feet into the way of peace. And the childe grew, and waxed strong in spirit, and was in wildernesse, till the day came when he should shew himselfe vnto the Israelites.

S. Peters day.

The Collect.

**A**lmighty God, which by thy Son Iesus Christ, hast giuen to thine Apostle S. Peter many excellent gifts, and commandedst him earnestly to feed thy flocke: make wee beseech thee, all Bishops and Pastours diligently to preach thy holy word, & the people obediently to follow the same, that they may receiue the crowne of euerlasting glory, through Iesus Christ our Lord.

The Epistle.

Acts 12.1

**A**t the same time, Herod the king stretched forth his hands to bere certaine of the congregatio, & he killed James the brother of John with the sword. And because he saw it pleased the Jewes, he proceeded further, and tooke Peter also. Then went

## S. Peters day. 12

the dayes of sweet bread. And when he had caught him, he put him in prison also, and deliuered him to foure quaternions of soldiers to be kept, intending after Easter to bring him forth to the people. And Peter was kept in prison. But prayer was made without ceasing of the Congregation vnto God for him. And when Herode would haue brought him out vnto the people, the same night slept Peter between two soldiers, bound with two chaines, and the keepers beside the doore kept the prison. And behold, the Angel of the Lord was there present, and a light shined in the habitation, and he smote Peter on the side, & stirred him vp, saying, Arise vp quickly. And his chaines fell from his hands. And the Angel said vnto him, Gird thy selfe, and bind on thy sandals. And so he did. And he saith vnto him, Cast thy garment about thee, and follow me. And he came out, and followed him, and wist not that it was truth which was done by the Angel: but thought that hee had scene a vision. When they were past the first and second watch, they came vnto the yron gate that leadeth vnto the City, which opened to them by the owne accord: and they went out, and passed through one street, and forthwith the Angel departed from him. And when Peter was come to himselfe, he said, Now I know of a surety, that the Lord hath sent his Angel, and hath deliuered me out of the hand of Herode, and from all the waiting of the people of the Iewes.

112A

76

**W**hen Jesus came into the walls of the City, which is called Cesarea Philippi, hee asked his Disciples, saying, Whom doe men say that I the Sonne of man am? They said, Some say that thou art John Baptist, some Elias, some Ieremias.

Mat. 16. 13.

## S. James the Apostle.

of one of the Prophets. Hee saith vnto them, But whom say yee that I am? Simon Peter answered and said, Thou art Christ the Sonne of the living God. And Iesus answered, and said vnto him, Happy art thou Simon the sonne of Jonas: for flesh and blood hath not opened that vnto thee, but my father which is in heauen. And I say vnto thee, that thou art Peter, and vpon this Rocke wil I build my Congregation, and the gates of hell shall not preuaile against it. And I will glue vnto thee the keyes of the Kingdome of heauen: and whatsoeuer thou bindest in earth, shall be bound in heauen: and whatsoeuer thou loosest in earth, shall be loosed in heauen.

¶ Saint James the Apostle.

**G**raunt, O mercifull God, that as thine holy Apostle James, leauing his father and all that he had without delay was obedient vnto the calling of thy Sonne Iesus Christ, and followed him: So we by forsaking all worldly and carnial affections, may be the more ready to follow thy Commandements, through Iesus Christ our Lord.

¶ The Epistle.

Acts 11.  
27.

**I**n those dayes came Prophets from the Citie of Hierusalem vnto Antioch. And there stode by one of them named Agabus, and signified by the Spirit, that there should bee great dearth throughout all the world, which came to passe in the Emperours Claudius dayes. Then the disciples, every man according to his abilitie, purposed to send succour vnto the brethren which dwelt in Iury: which thing they also did, and sent it to the Elders by the handes of Barnabas and Saul. At the same time Perod the king

## S. Iames the Apostle.

king stretched forth his hands to bee certaine of the  
Congregation. And hee killed James the brother of  
John with the sword: and because he saw it pleased  
the Jewes, he proceeded further, and took Peter also.

The Gospel.

**T**hen came to him the mother of Zebe- Matt. 20.  
dees childzen, with her sonnes worship- 20.  
ping him, and desiring a certaine thing  
of him. And he said vnto her, what wilt  
thou? She said vnto him, Grant that  
these my two sonnes may sit, the one on thy Right  
hand, and the other on the left, in thy kingdome. But  
Jesus answered, and sayd, Ye wot not what ye aske.  
Are ye able to drinke of the cup that I shall drinke of?  
and to be baptized with the baptisme that I am bap-  
tized with? They said vnto him, We are. He sayd vn-  
to them, Ye shall drinke indeed of my cup, and be bap-  
tized with the baptisme that I am baptized with: but  
to sit on my right hand and on my left, is not mine to  
giue, but it shall chance vnto them that it is prepared  
for of my father. And when the ten heard this, they  
disdained at the two brethre. But Jesus called them  
vnto him, and sayd, Ye know that the princes of the  
nations haue dominion ouer them, and they that are  
great men, exercise authoritie vpon them. It shal not  
be so among you. But whosoener wil be great among  
you, let him be your ministrer, and whosoener wil be  
chefe among you, let him be your seruant: Euen as  
the Son of man came not to bee ministred vnto, but  
to minister, & to giue his life a redemption for many.

S. Bartholomew Apostle.

The Collect.

O Almighty and euerlasting God, which hast ge-  
uen grace to thine Apostle Bartholomew, truly

to

## S. Bartholomew Apostle.

to beleewe and to preach thy word: grant we beseech thee vnto thy Church, both to loue that he beleeueth, and to preach that hee taught, through Christ our Lord,

### The Epistle.

Act. 5, 12.

**B**y the hands of the Apostles were many signes and wonders shewed among the people: and they were all together with one accord in Salomons porch. And of other durst no man ioyne himselfe vnto them: Neuerthelesse, the people magnified them. The number of them that beleueed in the Lord, both of men and women grew more and more, insomuch that they brought the sicke into the streets, and laid them on beds and couches, that at the least way the shadow of Peter when hee came by might shadowe some of them. There came also a multitude out of the cities round about, vnto Ierusalem, bringing sicke folkes, and them which were vexed with vncleane spirits, and they were healed euery one.

### The Gospel.

Luke 22,  
24.

**A**nd there was a strife among them, which of them should seeme to bee the greatest. And hee said vnto them, The kings of Nations reigne ouer them, and they that haue authoritie vpon them, are called gracious Lords: but ye shall not be. But he that is greatest among you, shall be as the yonger, and he that is chiefe, shall be as he that doth minister. For whether is greater, hee that sitteth at meate, or hee that serueth? Is not hee that sitteth at meate? But I am among you as one that ministrereth. Ye are they which haue hidde with me in my temptations. And I appoint vnto you a kingdom, as my Father hath appointed vnto me, that ye may eat and drinke



## S. Matthew the Apostle.

shine at my table in my kingdome, and sit on seates  
ruling the twelue tribes of Israel.

¶ S. Matthew Apostle.

The Collect.

**A** Almighty God, which by thy blessed Sonne dost  
call Matthew from the recess of Custom, to be  
an Apostle and Euangilist: Grant vs grace to forsake  
all couetous desires & inordinate loue of riches, and  
to follow the Said Sonne Iesus Christ, who liueth  
and reigneth with thee and the holy Ghost, &c.

The Epistle.

**S**eing that wee haue such an Office, 2. Cor 4.  
euen as God hath mercy on vs, wee goe 1.  
not out of kinde, but haue cast from vs  
the cloakes of vnhonesty, & walke not  
in craftinesse, neither handle wee the  
word of God deceitfully, but open the trueth, and re-  
port our selues to euery mans conscience in the sight  
of God. If our Gospel bee yet hid, it is hid among  
them that are lost, in whom the god of this world  
hath blinded the mindes of them which beleeue not,  
lest the light of the Gospel of the glory of Christ  
(which is the Image of God) should shine vnto them.  
for we preach not our selues, but Christ Iesus to be  
the Lord, and our selues your seruants for Iesus  
sake. for it is God that commandeth the light to  
shine out of darknes, which hath shined in our hearts,  
to giue the light of the knowledg of the glory of  
God, in the face of Iesus Christ.

The Gospel.

**A**s Iesus passed forth fro thence, he Matt. 9.  
saw a man named Matthew, sitting at 9.  
the recess of Custom: and he said vnto  
him, follow me. And he arose, & followed  
him. And it came to passe, as Iesus sate  
at

## S. Michael and all Angels.

at meate in his house, behold, many Publicans and  
so and sinners that came, sate downe with Iesus and  
his disciples. And when the Pharisees saw it, they  
sayd to his disciples, why eateth your master with  
Publicans and sinners? But when Iesus heard  
that, he said vnto them, They that be strong need not  
the Phylitian, but they that are sicke. Goe ye rather  
and learne what that meaneth: I will haue mercie,  
and not sacrifice: for I am not come to call the righ-  
teous, but sinners to repentance,

¶ S. Michael and all Angels,

The Collect.

**E**uerlasting God, which hast ordained and con-  
firmed the seruices of all Angels and men in a won-  
derfull order: mercifully grant, that they which al-  
way doe thee seruice in heauen, may by thy appoin-  
ment succour and defend vs in earth, through Iesus  
Christ our Lord.

The Epistle.

Apoc. 12.  
7.

**T**here was a great battell in heauen:  
Michael and his Angels fought with  
the dragon, & the dragon fought with  
his Angels, and preuailed not, neither  
was there place found any more in hea-  
uen. And the great dragon that old serpent called the  
deuill and Satanas, was cast out, which deceiued  
all the world, And he was cast into the earth, and his  
angels were cast out also with him. And I heard a  
lowde voyce, saying, In heauen is now made salu-  
tion, and strength, and the kingdom of our God, and  
the power of his Christ. For the accuser of our bre-  
thren is cast downe, which accused them before God  
day and night, And they ouercame him by the blood  
of the Lambe, and by the word of their testimony,

## S. Michael and all Angels.

and they loued not their liues vnto the death. There-  
fore reioyce ye heauens, and yee that dwell in them.  
woe vnto the inhabitants of the earth, and of the sea,  
for the deuill is come downe vnto you, which hath  
great wrath, because he knoweth that he hath but a  
short time.

### The Gospel.

Mat. 18.

**A**t the same time came the disciples vnto  
Jesus saying, who is the greatest in  
the kingdome of heauen? Jesus called  
a childe vnto him, and set him in the  
middest of them, and said, Verily I say  
vnto you, except ye turne, and become as children, ye  
shall not enter into the kingdome of heauen. whoso-  
euer therefore humbleth himselfe as this childe, that  
same is the greatest in the kingdome of heauen. And  
whosoever receiueth such a childe in my Name, re-  
ceiueth me. But who so doth offend one of these little  
ones which beleue in mee, it were better for him  
that a millstone were hanged about his necke, and  
that he were drowned in the depth of the Sea. woe  
vnto the world because of offences. Necessary it is  
that offences come: but woe vnto the man by whom  
the offence commeth. wherefore, if thy hand or thy  
foote binder thee, cut them off, and cast them from  
thee: it is bitter for thee to enter into life halt or mai-  
med, rather then thou shouldest (having two hands,  
or two feete) bee cast into euerlasting fire. And if  
thine eye offend thee, plucke it out, and cast it from  
thee: it is better for thee to enter into life with one  
eye, rather then (having two eyes) to be cast into hell  
fire. Take heed that yee despise not one of these litte  
ones, for I say vnto you, that in heauen their An-  
gels do alwayes behold the face of my father, which  
is in heauen.

# S. Luke Euangelist.

The Collect.

**A** Almighty God, which calledst Luke the Physician, whose praise is in þy Gospel, to be a Physician of the soule: it may please thee by the wholesome medicines of his doctrine, to heale all the diseases of our soules, through thy Sonne Iesus Christ our Lord.

The Epistle.

2. Tim. 4.

1.



**V**atch thou in all things, suffer afflictions, doe the worke thoroughly of an Euangelist, fulfill thine office vnto the uttermost. Be sober. For I am now ready to be offered, and the time of my departing is at hand. I haue fought a good fight, I haue fulfilled my course, I haue kept the faith. Fro hence forth there is layd by for mee a Crowne of righteousness, which the Lord, that is a righteous Judge, shall giue me at that day, not to me onely, but to all them that loue his coming. Do thy diligence that thou mayest come shortly vnto mee. For Demas hath forsaken mee, and loueth this present world, & is departed vnto Thessalonica. Crescens is gone to Galatia, Titus vnto Dalmatia, only Lucas is with me. Take Marke, and bring him with thee: for he is profitable vnto me for the ministration. And Tychicus haue I sent vnto Ephesus. The cloake that I left at Troas with Carpus, when thou comest, bring with thee, and the booke, but specially the parchment. Alexander the Coppersmith did mee much euill, the Lord reward him according to his deedes: of whom be thou ware also, for he hath greatly withstood our words.

The Gospel.

Luke 10.

1.



**T**he Lord appointed other seuentie and sent them two and two before him into euery cite and place, whither he himselfe would come. Therefore hee sayd vnto them,

## Simon and Iude Apostles.

them, The harvest is great, but the labourers are few. Pray ye therfore the Lord of the harvest to send forth labourers into his harvest. Go your wayes, behold, I send you forth as lambes among wolues. Beare no wallet, neither scrip, nor shoes, and salute no man by the way. Into whatsoeuer house yee enter, first say, Peace be to this house. And if the sonne of peace bee there, your peace shall rest vpon him, if not, it shall returne to you againe. And in the same house tary still, eating and drinking such as they giue: for the labourer is worthy of his reward.

¶ Simon and Iude Apostles.

The Collected.

**A** Almighty God, which hast builded thy Congregation vpon the foundation of the Apostles and Prophets, Iesus Christ himselfe being the head corner stone: grant vs so to be ioyned together in unitie of spirit by their doctrine, that we may be made an holy temple acceptable to thee, through Iesus Christ our Lord.

The Epistle.

**I**udas the seruant of Iesus Christ, the brother of James, to them which are called and sanctified in God the Father, and preserved in Iesus Christ, mercie vnto you, and peace, and loue be multiplied. Beloued, when I gaue all diligence to write vnto you of the common saluation, it was needfull for me to write vnto you, to exhort you that ye should continually labour in the faith, which was once giuen vnto the Saints. For there are certaine brigodly men craftily crept in, of which it was written aforetime vnto such iudgement: they turne the grace of our God into wantonnesse, & deny God (which is the

Iude 1.



## Simon and Iude Apostles.

onely Lord) and our Lord Iesus Christ. By minde  
is therefore to put you in remembrance, sozasmuch  
as yee once knowe this, how that the Lord, after that  
hee had deliuered the people out of Egypt, destroyed  
them which after beleueed not. The Angels also  
which kept not their first estate, but left their owne  
habitation, bee hath reserued in euerlasting chaines  
vnder darkenesse, vnto the iudgement of the great  
day. Euen as Sodom and Gomorrhe, and the cities  
about them, which in like maner defiled themselves  
with fornication, and followed strange flesh, are set  
foorth for an example, and suffer the paine of eternall  
fire. Like wise these being deceiued by dreames, defile  
the flesh, despise rulers, and speake euill of them that  
are in authoritie.

### The Gospel.

Iohn 15.  
17.

**T**HIS command I you, that ye loue toge-  
ther. If the world hate you, ye know it  
hated me before it hated you. If ye were  
of the world, the world would loue his  
owne: howbeit, because ye are not of the  
world, but I haue chosen you out of the world, there-  
fore the world hateth you. Remember the word that  
I said vnto you, The seruant is not greater then the  
Lord. If they haue persecuted me, they will also per-  
secute you. If they haue kept my saying, they will  
keepe yours also. But all these things will they doe  
vnto you for my Names sake, because they haue not  
knowne him that sent me. If I had not come and spe-  
ken vnto them, they should haue had no sinne: but  
now haue they nothing to close their sinne withall.  
Hee that hateth me, hateth my father also. If I had  
not done among them the workes which none other  
man did, they should haue had no sin: but now haue  
they both seene and hated, not onely me, but also my  
father.

## All Saints.

father. But this happeneth, that the saying might be fulfilled that is written in their Law, They hated mee without a cause. But when the Comforter is come, whom I will send vnto you from the father, euen the Spirit of trueth, which proceedeth of the father, he shall testifie of me. And ye shall heare witness also, because ye haue bene with me from the beginning.

¶ All Saints.

The Collect.

**A** Almighty God, which hast knit together thy elect in one communion and fellowship, in the mystical body of thy Sonne Christ our Lord: graunt vs grace so to follow thy holy Saints in all vertuous and godly liuing, that wee may come to those不可言喻able ioyes, which thou hast prepared for them that obtaine thy loue thee, through Iesus Christ our Lord. Amen.

The Epistle.

**B**ehold, I John sawe another Angell ascende from the rising of the Sunne, which had the seale of the liuing God, and hee cryed with a loude voyce to the foure Angels, to whom power was giuen to hurt the earth, and the sea, saying, Hurt not the earth, neither the sea, neither the trees, till wee haue sealed þe seruaunts of our God in their foreheads. And I heard the number of them which were sealed, and there were sealed an hundred and forty and foure thousand of all the tribes of the childe of Israel.

Apoc. 7.

Of the tribe of Iuda, were sealed xii. M.

Of the tribe of Reuben, were sealed xii. M.

Of the tribe of Gad, were sealed xii. M.

Of the tribe of Aser, were sealed xii. M.

Of the tribe of Nephthaliim, were sealed xii. M.

## All Saints day.

Of the tribe of Danasse, were sealed xii. **¶**

Of the tribe of Simeon, were sealed xii. **¶**

Of the tribe of Leui, were sealed xii. **¶**

Of the tribe of Issachar, were sealed xii. **¶**

Of the tribe of Zabulon, were sealed xii. **¶**

Of the tribe of Joseph, were sealed xii. **¶**

Of the tribe of Benjamin, were sealed xii. **¶**

After this I beheld, and lo, a great multitude (which no man can number) of all nations, and people, and tongues, stood before the seat, and before the Lambe, clothed with long white garments, and Palmes in their hands, & cryed with a lowde voyce, saying, Salvation be ascribed to him that sitteth vpon the seat of our God, and vnto the Lambe. And all the Angels stood in the compasse of the seat, & of the Elders, & the foure beastes, & fell before the seats on their faces, and worshipped God saying, Amen: Blessing, and glory, and wisdom, and thanks, and honour, and power, and might be vnto our God for euer more. Amen.

### The Gospell

Matt. 5. 1.

**I**hus seeing the people, went by into a mountaine, and when hee was seate his disciples came to him. And after that hee had opened his mouth, hee taught them, saying, Blessed are the poore in spirit, for theirs is the kingdome of heauen. Blessed are they that mourne, for they shall receiue comfort. Blessed are the meeke, for they shall receiue the inheritance of the earth. Blessed are they that hunger and thirst after righteousnesse, for they shall be satisfied. Blessed are the mercifull, for they shall obtaine mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called the children of God. Blessed are they which suffer persecution for righteousnesse sake, for theirs is the kingdome

## The Communion.

kingdome of heauen. Blessed are ye when men reuile you, and persecute you, and shall falsly say all manner of euill sayings against you for my sake, reioyce & be glad, for great is your reward in heauen, for so persecuted they the Prophets which were before you.

## The order for the Administration of the Lords Supper, or Holy Communion.

SO many as intend to be partakers of the holy Communion, shall signifie their Names to the Curate ouer night, or els in the morning afore the beginning of Morning prayer, or immediately after.

And if any of those be an open and notorious euill liuer, so that the Congregation by him is offended, or haue done any wrong to his neighbours by word or deed: the Curate hauing knowledge thereof, shall call him, and aduertise him in any wise not to presume to the Lords Table, vntill he haue openly declared himselfe to haue truly repented and amended his former naughty life, that the Congregation may thereby bee satisfied, which afore were offended, and that he haue recompensed the parties whom he hath done wrong vnto, or at the least declare himselfe to be in full purpose so to doe, as soone as he conueniently may.

The same order shall the Curate vse with those betwixt whom he perceiueth malice & hatred to reigne, not suffering them to be partakers of the Lords Table, vntill he know them to be recõciled. And if one of the parties so at variance, be content to forgiue from the bottome of his heart, all that the other hath trespassed against him, and to make amends for that he himselfe hath offended, & the other party will not be perswaded to a godly vniue, but remaine still in his frowardnes and malice: the

## The Communion.

Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate. The Table having at the Communion time a faire white lincloth vpon it shall stand in the body of the Church or in the Chancell, where Morning prayer and Evening prayer be appointed to be said; And the Priest standing at the Northside of the Table, shall say the Lords prayer with this Collect following.

## The Communion.

**A**lmighty God, vnto whom all hearts be open, all desires known, and from whom no secrets are hid: cleanse the thoughts of our hearts by the inspiration of thy holy Spirit, that wee may perfectly loue thee, and worthily magnifie thy holy Name, through Christ our Lord. Amen.

¶ Then shall the Priest recant distinctly all the ten Commandements: and the people kneeling, shall after every Commandement aske God mercy for their transgression of the same after this sort.

Minister.

**G**od spake these words, & said, I am the Lord thy God: Thou shalt haue none other Gods but me.

Lord haue mercy vpon vs, and incline our hearts to keepe this Lawe.

Minister.

Thou shalt not make to thy selfe any graven Image, nor the likenesse of any thing that is in heauen above, or in the earth beneath, or in the water vnder the earth: Thou shalt not bow downe to them, nor worshipp them: for I the Lord thy God am a zealous God,



# The Commandment

God, and visit the sinnes of the fathers vpon the children, vnto the third & fourth generation of them that hate mee, and shew mercy vnto thousands in them that loue me; and keepe my Commandments.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Minister.

Thou shalt not take the Name of the Lord thy God in vaine: for the Lord will not holde him guiltlesse that taketh his Name in vaine.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Minister.

Remember that thou keepest holy the Sabbath day. Six dayes hath thou laboured, and doe all that thou hast to do, but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of worke, thou, and thy sonne, and thy daughter, thy man seruant, and thy maid seruant, thy cattell, and the Cattel that is within thy gates: for in six dayes the Lord made heauen and earth, the Sea, and all that in them is; and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Minister.

Honour thy father and thy mother, that thy dayes may be long in the land which the Lord thy God giueth thee.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Minister.

## The Communion.

**Minister.** Thou shalt do no murder.

**People.**

Lord haue mercy vpon vs, and incline our hearts  
to keepe this Law.

**Minister.**

Thou shalt not commit adulterie.

**People.**

Lord haue mercy vpon vs, and incline our hearts  
to keepe this Law.

**Minister.**

Thou shalt not steale.

**People.**

Lord haue mercy vpon vs, and incline our hearts  
to keepe this Law.

**Minister.**

Thou shalt not beare false witness against thy  
neighbour.

**People.**

Lord haue mercy vpon vs, and incline our hearts  
to keepe this Law.

**Minister.**

Thou shalt not couet thy neighbours house. Thou  
shalt not couet thy neighbours wife, nor his seruant,  
nor his mayd, nor his oxe, nor his asse, nor any thing  
that is his.

**People.**

Lord haue mercy vpon vs, and write all these thy  
Lawes in our hearts, we beseech thee.

¶ Then shall follow the Collect of the day, with one of  
these two collects following for the King, the priest  
standing vp, and saying.

¶ Let vs pray.

**A.** O mightie God, whose kingdome is euermolting,  
and power infinite haue mercy vpon the whole  
Con.

## The Communion.

Congregation, and to rule the heart of thy chosen servant James our King & Governour, that he knowing whose minister he is, may above all things seeke the honour and glory, and that wee his subjects, duly considering whose authoritie hee hath, may faithfully serve, honour, and humbly obey him, in thee, and for thee according to thy blessed word and ordinance, through Jesus Christ our Lord, who with thee and the holy Ghost liveth and reigneth ever one God, world without end. Amen.

A Almighty and everlasting God, we be satistied by thy holy word, that the hearts of Kings are in thy rule and governance, and that thou dost dispose and rule them, as it seemeth best to thy godly wisdom: we humbly beseech thee so to dispose and governe the heart of James thy servant, our King and Governour, that in all his thoughts, wordes and workes, he may ever seeke thy honour and glory, and study to preserve thy people committed to his charge, in wealth, peace, and godlinesse: Grant this, O mercifull father, for thy deare Sonnes sake Jesus Christ our Lord. Amen.

¶ Immediately after the Collects, the priest shall read the Epistle beginning thus.

The Epistle written in the Chapter of.

¶ And the Epistle ended, he shall say the Gospel beginning thus.

The Gospel written in the Chapter of.

¶ And the Epistle and Gospel being ended, shall be said the Creed.

**B**elieve in one God, the Father Almighty, maker of heaven and earth, and of all things visible and invisible: and in one Lord Jesus Christ, the only begotten Sonne of God, begotten of his father before all worldes, God of God, Light

## The Comendment.

**L**ight of Light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made who for vs men, and for our saluation, came downe from heauen, and was incarnate by the holy Ghost of the virgin Mary, and was made man, and was crucified also for vs vnder Pontius Pilate. He suffered and was buried, and the third day he rose againe, according to the Scriptures and ascended into heauen, and sitteth on the right hand of the Father. And he shall come againe with glory to iudge both the quicke and the dead: whose kingdome shall haue no ende. And I beleue in the holy Ghost, the Lord and giuer of life, who proceedeth from the Father and the Sonne, who with the Father and the Sonne together is worshipped and glorified, who spake by the Prophets. And I beleue in one Catholique and Apostolique Church. I acknowledge one baptisme for the remission of sinnes. And I looke for the resurrection of the dead, and the life of the world to come. Amen.

¶ After the Creed, if there be no Sermon, shall follow one of the Homilies already set forth, or hereafter to be set forth by common authoritie.

¶ After such Sermon, Homily, or Exhortation, the Curate shall declare vnto the people, whether there be any Holy dayes, or Fasting dayes the weeke following, and earnestly exhort them to remember the poore, saying one or more of these sentences following as he thinketh most convenient by his discretion.

Matth. 5. **F**or your light so shine before men, that they may see your good workes, and glorifie your Father which is in heauen.

Matth. 6. **L**ay not up for your treasures vpon the earth, where the rust and moth doeth corrupt, and where theues

## The Communion.

theeues breake thozow and steale: but lay by for your  
silvers treasure in heauen, where neither rust nor  
moth doth corrupt, and where theeues do not breake  
thozow and steale.

Whatsoever yee would that men should doe vnto **Math. 7.**  
you, euen so doe vnto them. for this is the Lawe and  
the Prophets.

Not euery one that saith vnto me, Lord, Lord, shall **Math. 7.**  
enter into the kingdome of heauen: but he that doeth  
the will of my Father which is in heauen.

For he stood forth, and said vnto the Lord, Be. **Luke 19.**  
hold Lord, the halfe of my goods I giue to the poore,  
and if I haue done any wrong to any man, I restore  
fourfold.

Who goeth a warrefare at any time of his owne **1. Cor. 9.**  
cost: who planteth a vineyard, and eateth not of the  
fruit thereof: or who feedeth a flocke, and eateth not  
of the milke of the flocke.

If we haue sown vnto you spirituall things, is it **1. Cor. 9.**  
a great matter if we shal reape your worldly things?

Do ye not know, that they which minister about **1. Cor. 9.**  
holy things, liue of the sacrifice: and they which waite  
of the altar, are partakers with the altar: Euen so  
bath the Lord also ordained, that they which preach  
the Gospel, should liue of the Gospel.

Hee that soweth little, shall reape little: and hee **2. Cor. 9.**  
that soweth plenteously, shall reape plenteously, let  
euery man do according as he is disposed in his heart,  
not grudging, or of necessitie, for God soweth a cheere-  
full giuer.

Let him that is taught in the word, minister vnto **Galat. 6.**  
him that teacheth, in all good things. Be not decei-  
ued, God is not mocked: for whatsoever a man sow-  
eth, that shall he reape.

While we haue time, let vs doe good vnto all men, **Galat. 6.**  
and



## The Communion.

and specially vnto them which are of the household of faith.

1. Tim. 6. Godlinesse is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may wee cary any thing out.

1. Tim. 6. Charge them which are rich in this world, that they bee ready to giue, and glad to distribute, laying by in store for themselves a good foundation against the time to come, that they may attaine eternall life.

Hebr. 6. God is not vnrighteous, that he will forget your workes and labour that proceedeth of loue, which loue ye haue shewed for his names sake, which haue ministered vnto the Saints, and yet do minister.

Hebr. 13. To doe good, and to distribute forget not, for with such sacrifices God is pleased.

1. Ioh. 3. Who so hath this worlds good, and seeth his brother haue need, and shutteth by his compassion from him, how dwelleth the loue of God in him?

Tob. 4. Giue almes of thy goods, and turne neuer thy face from any pooze man, and then the face of the Lord shall not be turned away from thee.

Tob 4. Be mercifull after thy power. If thou hast much, giue plenteously. If thou hast little, do thy diligence gladly to giue of that little: for so gatherest thou thy selfe a good reward in the day of needfullie.

Prou. 19. He that hath pity vpon the pooze, lendeth vnto the Lord: and looke what hee layeth out, it shall be payed him againe.

Psal 41. Blessed be the man that prouideth for the sicke and needie: the Lords shall deliuer him in the time of trouble.

¶ Then shall the Churchwardens, or some other by them appointed, gather the deuotion of the people, and put the same into the poore mans boxe, and vpon the offering dayes appointed, euery man and woman shall pay

## The Communion.

to the Curate the due and accustomed offerings. After which done, the Priest shall say.

Let vs pray for the whole state of Christs Church militant here in earth.

**A** Almighty and euerliuing God, which by thy holy Apostle hast taught vs to make prayers and supplications, and to giue thanks for all men: wee humbly beseech thee, most mercifully ( to accept our almes; and ) to receiue these our prayers, which wee offer vnto thy diuine Maiestie, beseeching thee to inspire continually the vniuersall Church with the spirit of trueeth, vnitie, and concord: and grant that all they that doe confesse thy holy Name, may agree in the trueith of thy holy word, and liue in vnitie and godly loue. Wee beseech thee also to saue and defend all Christian Kings, Princes, and Gouvernours, and specially thy seruant James our King, that vnder him wee may be godly and quietly gouerned. And grant vnto his whole Councell, and to all that be put in authorizty vnder him, that they may truely and indifferently minister iustice to the punishment of wickednesse and vice, and to the maintenance of Gods true Religion and vertue. Giue grace ( O heavenly father ) to all Bishops, Pastours and Curates, that they may both by their life and doctrine set forth thy true and liuely word, and rightly and duely administer thy holy Sacraments. And to all thy people giue the heavenly grace, and specially to this Congregation here present, that with meeke heart and due reuerence they may heare and receiue thy holy word, truly seruing thee in holynesse and righteousness all the dayes of their life. And we most humbly beseech thee of thy goodnesse ( O Lord ) to comfort and succour all them which in this transitory life bee in trouble, sorrow,

If there be no almes giuen vnto the poore, then shall the words ( of accepting our almes ) be left out vnto the end.

robo,

## The Communion.

row, need, sickness, or any other aduersitie: Grant this, O father, for Iesus Christs sake our onely mediator and aduocate. Amen.

¶ Then shall follow this exhortation at certaine times, when the Curate shall see the people negligent to come to the holy Communion.

**W**e be come together at this time (dearly beloued brethren) to feede at the Lords Supper, vnto the which in Gods behalfe I bid you all that be here present, and beseech you for the Lord Iesus Christs sake, that ye will not refuse to come thereto being so louingly called & bidden of God himselfe. We know how grievous & vnkinde a thing it is, when a man hath prepared a rich feast, decked his table with all kinde of provision, so that there lacketh nothing but the guests to sit downe, and yet they which be called (without any cause) most vnthankfully refuse to come. Which of you in such a case would not be moued? who would not thinke a great insurie and wrong done vnto him? wherefore most dearly beloued in Christ, take yee good heed, lest yee, withdrawing your selues from this holy supper, prouoke Gods indignation against you. It is an easie matter for a man to say, I will not communicate, because I am otherwise letted with worldly businesse: but such excuses be not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am astraide to come: wherefore then doe you not repent and amend? when God calleth you, bee you not ashamed to say ye will not come? when you should retourne to God, wil you excuse your selfe, and say that you bee not ready? Consider earnestly with your selues, how little such fained excuses shall auaille before God. They that refused the feast in the Gospel,

## The Communion.

Gospel, because they had bought a farme, or would  
try their yokes of oren, or because they were married,  
were not so excused, but counted unworthy of the  
heavenly feast. I for my part am here present, and ac-  
cording to mine office, I bid you in the Name of God,  
I call you in Christs behalfe, I exhort you, as you  
love your owne saluation, that ye will be partakers  
of this holy Communion. And as the Sonne of God  
did boughthe to peeld by his soule by death vpon the  
Crosse for your health, euen so it is your duetie to re-  
ceiue the Communion together in the remembrance  
of his death, as he himselte commanded. Now, if yee  
will in no wise thus doe, consider with your selues,  
how great iniurie you do vnto God, and how soze pun-  
ishment hangeth ouer your heads for the same. And  
whereas you offend God so soze in refusing this holy  
banquet, I admonish, exhort, & beseech you, that vnto  
this unkindnesse yee will not adde any moze: which  
thing ye shall doe, if ye stand by as gazers and lookers  
on them that doe communicate, and be not partakers  
of the same your selues. For what thing can this bee  
counted els, then a further contempt & unkindnesse  
vnto God: Truly it is a great unthankfulnessse to  
say nay, when ye be called: but the fault is much  
greater, when men stand by, and yet will neither eate  
nor drinke this holy Communion with other. I pray  
you, what can this be els, but euen to haue the my-  
stikes of Christ in derision: It is sayd vnto all, Take  
ye, and eate, Take, and drinke ye all of this, Doe this  
in remembrance of me. With what face then, or with  
what countenance shal ye heare these words: What  
will it be els, but a neglecting, a despising, and moc-  
king of the Testament of Christ: wherefore, rather  
than ye should so do, depart you hence, and giue place  
to them that bee godly disposed. But when you de-  
part,

A

part,

## The Communion.

part, I beseech you ponder with your selues from whom ye depart. Ye depart from the Lords table, ye depart from your brethren, & from the banquet of most heavenly food. These things if yee earnestly consider, ye shall by Gods grace returne to a better minde, for the obtaining whereof we shall make our humble petitions, while we shall receiue the holy Communion.

¶ And sometime shall this be said also, at the discretion of the Curate.



Dearely beloued, forasmuch as our duty is to render to Almighty God our heavenly father most hearty thanks, for that he hath giuen his Sonne our Saviour Iesus Christ, not onely to die for vs, but also to be our spirituall food and sustenance, as it is declared vnto vs as well by Gods word, as by the holy Sacraments of his blessed body & blood, the which being so comfortable a thing to them which receiue it worthily, and so dangerous to them that will presume to receiue it unworthily: my duty is to exhort you to consider the dignitie of the holy myste, and the great perill of the unworthy receiuing thereof, and so to search and examine your owne consciences, as you should come holy and cleane to a most godly and heavenly feast, so that in no wise ye come but in the marriage garment required of God in holy Scripture, and so come and be receiued, as worthy partakers of such a heavenly Table. The way and meanes thereto, is: first to examine your liues and conuersation by the rule of Gods Commandements, and wherein soeuer yee shall perceiue your selues to haue offended, either by will, word, or deed, there bewaile your owne sinfull liues, and confesse your selues to Almighty God with full purpose of amendment of life. And if you shall



## The Communion.

shall perceiue your offences to be such, as be not one-  
ly against God, but also against your neighbours;  
then you shall reconcile your selues vnto them, ready  
to make restitution and satisfaction, according to the  
utmost of your powers, for all iniuries & wrongs  
done by you to any other, and likewise being ready to  
forgiue other that haue offended you, as you would  
haue forgiveness of your offences at Gods hand: for  
otherwise the receiuing of the holy Communion doth  
nothing else but increase your damnation. And be-  
cause it is requisite that no man should come to the holy  
Communion, but with a full trust in Gods mercy,  
and with a quiet conscience: therefore if there be any  
of you, which by the meanes aforesayd cannot quiet  
his own conscience, but requireth further comfort or  
counsel, then let him come to me, or some other dis-  
creet and learned Minister of Gods word, and open  
his griefe, that he may receiue such ghostly counsell,  
aid, and comfort, as his conscience may be relie-  
ued, and that by the ministry of Gods word hee may  
receiue comfort, and the benefit of absolution, to the  
quieting of his conscience, and auoyding all scruple  
and doubtfullnesse.

¶ Then shall the Priest say this Exhortation.

**D**earely beloued in the Lord, yee that  
minde to come to the holy Communion  
of the body and blood of our Saviour  
Christ, must consider what Saint Paul  
writeth to the Corinthians, how he ex-  
horteth all persons diligently to trie & examine them-  
selves, before they presume to eate of that bread, and  
drinke of that cup. For as the benefit is great, if with  
a true penitent heart and liuely faith we receiue that  
holy Sacrament (for then we spiritually eat the flesh  
of Christ, & drinke his blood, then we dwell in Christ,

## The Communion.

and Christ in vs, wee be one with Christ, and Christ with vs :) So is the danger great, if wee receiue the same vnworthily. for then we be guiltie of the bodie and blood of Christ our Saviour: we eate and drinke our owne damnation, not considering the Lords body: we kindle Gods wrath against vs, wee provoke him to plague vs with diuers diseases, and sundry kinds of death. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his word, an adulterer, or bee in malice or enuy, or in any other grievous crime, bewaile your sinnes, and come not to this holy Table, lest after the taking of that holy Sacrament, the deuill enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body & soule. Judge therefore your selues, brethren, that ye be not iudged of the Lord. Repent you truly for your sinnes past: haue a lively and stedfast faith in Christ our Saviour, Amend your liues, and be in perfect charity with all men, so shall yee be meete partakers of these holy mysteries. And aboue all things, yee must giue most humble and hearty thanks to God the Father, the Sonne, and the holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God & man, who did humble himselfe even vnto the death vpon the Crosse for vs miserable sinners, which lay in darkenesse and shadow of death, that hee might make vs the children of God, and exalt vs to everlasting life. And to the end that we should alway remember the exceeding great loue of our Master and only Saviour Jesus Christ thus dying for vs, and the innumerable benefits which by his precious bloodshedding he hath obtained to vs: he hath instituted and ordayned holy mysteries, as pledges of his loue, and continuall remembrance

## The Communion.

by the blood of his death, to our great and endlesse comfort. To him therefore, with the Father and the holy Ghost, let vs giue (as we are most bounden) continual thanks, submitting our selues wholly to his holy will and pleasure, and studying to serue him in true holinesse and righteousnesse all the dayes of our life, Amen.

¶ Then shall the Priest say to them that come to receiue the holy Communion.

**Y**ou that doe truly and earnestly repent you of your finnes, and be in loue and charity with your neighbours, and intend to leade a new life, following the Commandements of God, and walking from henceforth in his holy wayes: Draw neere, and take the holy Sacrament to your comfort, make your humble confession to Almighty God before this Congregation here gathered together in his holy Name, meekely kneeling vpon your knees.

¶ Then shall this general Confession be made in the name of all those that are minded to receiue the holy Communion, either by one of them, or els by one of the Ministers, or by the Priest himselfe, all kneeling humbly vpon their knees.

**A**lmighty God, Father of our Lord Iesus Christ, maker of all things, Judge of all men, we knowe and bewaile our manifold finnes and wickednes, which wee from time to time most grievously haue committed, by thought, word, and deed, against thy diuine Majesty, prouoking most iustly thy wrath and indignation against vs. Wee doe earnestly repent, and bee heartily sorry for these our misdoings, the remembrance of them is grievous vnto vs, the burden of them is intollerable: Haue mercy vpon vs, haue mercy vpon vs, most mercifull Father, for thy sonne our Lord Iesus Christs sake, forgive vs

## The Communion

all that is past, and grant that we may euer hereafter  
fertie and please thee in newnes of life, to the honour  
and glory of thy Name, through Iesus Christ our  
Lord. Amen.

¶ Then shall the Priest or the Bishop, being present, stand  
vp, and turning himselfe to the people, say thus.

**A** Almighty God our heauenly Father, who of thy  
great mercy hath promised forgiveness of sinnes  
to all them which with hearty repentance and true  
faith turne vnto him: Haue mercy vpon you, pardon  
and deliuer you from all your sinnes, confirme and  
strengthen you in all goodnes, and bring you to euer-  
lasting life, through Iesus Christ our Lord, Amen.

¶ Then shall the Priest also say.

**E** Heare what comfortable wordes our Saviour  
Christ sayeth to all that truly turne to him.  
Come vnto me al that trauell and be heauy laden,  
and I will refresh you.

So God loved the world, that he gaue his only be-  
gotten Sonne, to the end that all that beleue in him  
should not perish but haue life euermore.

**E** Heare also what S. Paul saith.

This is a true saying, and worthy of all men to be  
receiued, that Iesus Christ came into the world to  
saue sinners.

**E** Heare also what S. John saith.

If any man sinne, we haue an Advocate with the  
father, Iesus Christ the righteous, and he is the pro-  
pitiation for our sinnes.

¶ After which the Priest shall proceed, saying.

**L**ift vp your hearts.

Answer.

**W**e lift them vp vnto the Lord.

Priest.

**L**et vs giue thanks vnto our Lord God.

Answer

# The Communion.

Answer. It is meete and right so to doe.

Priest.

It is very meete, right, and our bounden duetie, that we should at all times, and in all places, giue thanks vnto thee. O Lord, holy Father, Almighty, everlasting God,

¶ Here shall follow the Proper Preface, according to the time, if there be any especially appointed, or els immediately shall follow, Therefore with Angels, &c.

## ¶ Proper Prefaces.

¶ Vpon Christmas day, and seuen dayes after.

**B**ecause thou diddest giue Iesus Christ thine onely Sonne to bee borne as this day for vs, who by the operation of the holy Ghost was made very man, of the substance of the virgin Mary his mother, & that without spot of sinne, to make vs cleane from all sinne. Therefore with Angels, &c.

¶ Vpon Easter day and seuen dayes after.

**B**ut chiefly are we bound to praise thee for the glorious resurrection of thy Sonne Iesus Christ our Lord: for he is the very Paschal Lambe which was offered for vs, and hath taken away the sinne of the world, who by his death hath destroyed death, and by rising to life againe hath restored to vs euerlasting life. Therefore with Angels, &c.

¶ Vpon Ascension day and seuen dayes after.

**T**hrough thy most dearly beloued Sonne Iesus Christ our Lord, who after his most glorious resurrection manifestly appeared to al his Apostles, and in their sight, ascended by into heauen, to prepare a place for vs, that where he is, thither might we also ascend, and reigne with him in glory. Therefore with Angels and Archangels, &c.

Q4

¶ Vpon



## The Communion.

¶ Vpon Whitunday, and sixe dayes after.

**T**hrough Iesus Christ our Lord, according to whole most true promise the holy Ghost came downe this day from heauen, with a sudden great sound, as it had bene a mighty winde, in the likeness of fiery tongues, lighting vpon the Apostles, to teach them, and to leade them to all trueth, giuing them both the gift of diuers languages, and also boldnes with feruent zeale, constantly to preach the Gospel vnto all Nations, whereby wee are brought out of darkenesse and errour, into the cleare light and true knowledge of thee, and of thy Sonne Iesus Christ. Therefore with Angels, &c.

¶ Vpon the feast of Trinitie.

**I**t is very meet, right, and our bounden duettie, that we should at all times & in all places giue thanks to thee, O Lord Almighty, & everlasting God, which art one God, one Lord, not one only person, but three persons in one substance. For that which we beleue of the glory of the Father, the same we beleue of the Sonne, and of the holy Ghost, without any difference or inequality. Therefore, &c.

¶ After which Prefaces shall follow immediately.

**T**herefore with Angels and Archangels, and with all the company of heauen, we laud and magnifie thy glorious Name, euermore praying thee, and saying, Holy, holy, holy, Lord God of hosts, Heauen and earth are full of thy glory. Glory be to thee, O Lord most High.

¶ Then shal the Priest, kneeling downe at Gods board, say in the name of them that shall receiue the Communion, this prayer following.

**N**euer presume to come to this thy Table, O merciful Lord, trusting in our owne righteousness, but in thy manifolde and great mercies.

## The Communion.

merces. We be not worthy so much as to gather by the crummes vnder thy Table. But thou art the same Lord, whose propertie is alwayes to haue mercy: grant vs therefore gracious Lord, so to eate the flesh of thy deare Sonne Iesus Christ, and to drinke his blood, that our sinful bodies may be made cleane by his body, and our soules washed through his most precious blood, and that we may euermore dwell in him, and he in vs. Amen.

¶ Then the Priest standing vp shall say as followeth.

A Almighty God our Heauently Father, which of thy tender mercy diddest giue thine onely Sonne Iesus Christ to suffer death vpon the Crosse for our redemption, who made there by his one oblation of himselfe once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sinnes of the whole world, and did institute, and in his holy Gospel command vs to continue a perpetual memory of that precious death, vntil his comming againe: Heare vs, O mercifull Father, we beseech thee, and graunt that wee receiuing these thy creatures of Bread and Wine, according to thy Sonne our Saviour Iesus Christs holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood: who in the same night that he was betrayed, tooke the bread, and when he had given thanks hee brake it, and gaue it to his disciples, saying, Take, eat this is my body, which is giuen for you, do this in remembrance of me. Like wise after Supper hee tooke the cup, and when he had given thanks, he gaue it to them, saying: Drink ye all of this, for this is my blood of the New Testament, which is shed for you and for many for the remission of sinnes: doe this, as often ye shall drinke it, in remembrance of me.

¶ Then shall the Minister first receiue the Communion in both

## The Communion.

both kindes himselfe, and next deliuer it to other Ministers (if any bee there present) that they may helpe the chiefe Minister, and after, to the people, in their handes, kneeling. And when he deliuereth the bread, he shal say,

**T**he body of our Lord Iesus Christ, which was giuen for thee, preserve thy body & soule into euerlasting life: and take and eate this, in remembrance that Christ died for thee, and feede on him in thine heart by faith, with thanksgiving.

¶ And the Minister that deliuereth the cup, shal say.

**T**he blood of our Lord Iesus Christ which was shed for thee, preserve thy body and soule into euerlasting life: and drinke this in remembrance that Christs blood was shed for thee, and be thankfull.

¶ Then shall the Priest say the Lords prayer, the people repeating after him euery petition. After shal be sayd as followeth:

**O** Lord and heavenly father, we thy humble seruants entirely desire thy fatherly goodnes, mercifully to accept this our sacrifice of prayse & thanksgiving, most humbly beseeching thee to graunt, that by the merits and death of thy Sonne Iesus Christ, and through faith in his blood, wee and all thy whole Church may obtaine remission of our sinnes, and all other benefits of his passion. And here wee offer and present vnto thee, O Lord, our selues, our soules and bodies, to be a reasonable, holy, and liuely sacrifice vnto thee, humbly beseeching thee that all we which be partakers of this holy Communion, may be filled with thy grace and heavenly benediction. And although wee bee unworthy, to offer vnto thee any sacrifice: yet we beseech thee to accept this our bounden duty and seruice, not weighing our merits, but pardoning our offences, through Iesus Christ our Lord, by whom, and with

## The Communion.

with whom, in the vnity of the holy Ghost, al honour and glory be vnto thee. O father Almighty, world without end, Amen.

¶ Or this.

**A**lmighty and euertliuing God, we most heartly thanke thee, for that thou dost boughsale to feed vs which haue duely receiued these holy mysteries, with the spirituall food of the most precious body and blood of thy Sonne our Sauour Iesus Christ, and dost assure vs thereby of thy fauour and goodnes toward vs, and that wee be very members incorporate in thy mysticall body, which is the blessed company of all faithfull people, and be also heires through hope, of thy euertlasting kingdom, by the merits of the most precious death and passion of thy deare Sonne: wee now most humbly beseech thee, O heavenly father, to assist vs with thy grace, that we may continue in that holy fellowship, and doe all such good workes, as thou hast prepared for vs to walke in, through Iesus Christ our Lord, to whom with thee and the holy Ghost, be all honour and glory, world without end. Amen.

¶ Then shall be sayd or sung.

**G**lorie be to God on high, and in earth peace, good will towards men. we prayse thee, we blesse thee, we worship thee, wee glorifie thee, wee giue thanks to thee for thy great glory, O Lord God, heavenly King, God the father Almighty, O Lord, the onely begotten Sonne Iesu Christ, O Lord God, Lambe of God, Sonne of the father, that takest away the sinnes of the world, haue mercy vpon vs. Thou that takest away the sinnes of the world, haue mercy vpon vs. Thou that takest away the sinnes of the world, receive our prayer. Thou that sittest at the right hand of God the father, haue mercy vpon vs. For thou onely

onely

## The Communion.

only art holy, thou only art the Lord, thou only art Christ, with the holy Ghost art most high in the glory of God the Father, Amen.

¶ Then the Priest, or the Bishop if he be present, shal let them depart with this blessing.

**T**he peace of God which passeth all vnderstanding keepe your hearts and mindes in the knowledge and love of God, and of his Sonne Iesus Christ our Lord, and the blessing of God Almighty, the Father, the Sonne, and the holy Ghost, be amongst you, and remaine with you alwayes, Amen.

¶ Collects to be sayd after the Offertory, when there is no Communion, euery such day one. And the same may be said also as often as occasion shal serue, after the Collects either of Morning and Euenin g prayer, Communion or Letany, by the discretion of the Minister.

**A**ssist vs mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy seruants toward the attainment of euermlasting saluation, that among all the changes and chances of this mortall life, they may euer be defended by thy most gracious and ready helpe, through Christ our Lord, Amen.

**O** Almighty Lord and euertliuing God, vouchsafe wee beseech thee to direct, sanctifie, and gouerne both our hearts & bodies in the wayes of thy Lawes and in the workes of thy Commandements, that through thy most mighty protection, both here and euer, we may be preserved in body and soule, through our Lord and Saviour Iesus Christ, Amen.

**G**raunt we beseech thee, Almighty God, that the words which we haue heard this day with our outward eares, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in vs the fruit of good liuing, to the honour and  
praise



## The Communion.

praise of thy Name, through Jesus Christ our Lord, Amen.

**P** Reuent vs, O Lord, in all our doings, with thy most gracious fauour, and further vs with thy continuall helpe, that in all our workes begun, continued, and ended in thee, wee may glorifie thy holy Name, and finally by thy mercy obtaine euerlasting life, through Jesus Christ our Lord. Amen.

**A** Almighty God, the fountaine of all wisdom, which knowest our necessities before wee aske, and our ignorance in asking; we beseech thee to haue compassion vpon our infirmities, and those things which for our unworthines we dare not, and for our blindness we cannot aske, boughsate to giue vs, for the worthinesse of thy Sonne Jesus Christ our Lord. Amen.

**A** Almighty God, which hast promised to heare the petitions of them that aske in thy sonnes Name, we beseech thee mercifully to encline thine eares to vs that haue made now our prayers and supplications vnto thee, and graunt that those things which we haue faithfully asked according to thy will, may effectually be obtained, to the reliefe of our necessity, and to the setting forth of thy glory, through Jesus Christ our Lord. Amen.

**V**pon the holy dayes (if there be no Communion) shal be sayd all that is appointed at the Communion, vntill the end of the Homily, concluding with the generall prayer (for) the whole state of Christs Church militant here in earth) and one or moe of these Collects afore rehearsed, as occasion shal serue. And there shal be no celebration of the Lords Supper, except there bee a good number to communicate with the Priest, according to his discretion. And if there bee not aboue twentie persons in the Parish of discretion to receiue the Communion, yet there shall bee

no

## Publique Baptisme.

no Communion, except foure or three at the least communicate with the Priest.

And in Cathedrall and Collegiat Churches, where bee many Priests and Deacons, they shall all receiue the Communion with the Minister euery Sunday at the least, except they haue a reasonable cause to the contrary. And to take away the superstition, which any person hath or might haue in the bread and wine, it shall suffice that the bread be such as is vsually to be eaten at the Table with other meats, but the best and purest wheat bread that conueniently may be gotten. And if any of the bread and wine remaine, the Curate shall haue it to his owne vse. The bread and wine for the Communion shall bee provided by the Curate and the Churchwardens, at the charges of the Parish, and the Parish shall bee discharged of such summes of money or other dueties, which hitherto they haue payde for the same by order of their houses euery Sunday.

And note that euery Parishioner shall communicate at the least three times in the yere, of which Easter to be one, and shall also receiue the Sacraments and other Rites, according to the order in this booke appointed. And yeerely at Easter, euery Parishioner shall reckon with his Parson, Vicar or Curate, or his or their Deputie or Deputies, and pay to them or him all Ecclesiasticall dueties, accustomedly due, then and at that time to be payd.

## The ministration of baptisme to be vsed in the Church.

**T** appeareth by ancient Writers, that the Sacrament of Baptisme in the olde time was not commonly ministred but at two times in the yeere: at Easter and Witsuntide: At which times it was openly ministred in the presence of al the Congregation. Which custome now being growen out of vse, although

## Publique Baptisme.

although it cannot for many considerations be wel restored again, it is thought good to follow the same as neere as conveniently may be. Wherefore the people are to be admonished, that it is most conuenient that Baptisme should not be ministred but vpon Sundaies, & other holy daies, when the most number of people may come together, as wel for that the congregation there present may testifie the receiuing of them that be newly baptized into the number of Christs Church, as also because in the baptisme of Infants, every man present may be put in remembrance of his owne profession made to God in his Baptisme. For which cause also it is expedient that Baptisme bee ministred in the English tongue. Neuertheles, if necessitie so require, children may at all times be baptized at home.

## Publicke Baptisme.

When there are children to bee baptized vpon the Sunday or Holy day, the parents shall giue knowledge ouer night or in the morning afore the beginning of morning prayer to the Curate. And then the Godfathers, Godmothers, and people with the children, must be ready at the Font, either immediatly after the last Lesson at Morning prayer, or els immediatly after the last Lesson at Evening prayer, as the Curate by his discretion shall appoint. And then standing there, the Priest shal aske whether the children be baptized or no. If they answer no: then shal the Priest say thus.



**D**earely beloved, forasmuch as all men be conceived and borne in sinne, and that our Saviour Christ saith, None can enter into the Kingdome of God, except he be regenerate and borne anew of water and of the holy Ghost: I beleech you to call vpon God the Father through our Lord Iesus Christ, that of his bounteous mercie

## Publique Baptisme.

he will grant to these children that thing, which by nature they cannot haue. & they may be baptized with water and the holy Ghost, and receiued into Christs holy Church, & be made liuely members of the same.

Then shall the Priest say.

¶ Let vs pray.

**A** Almighty and everlasting God, which of thy great mercy diddest saue Noe and his family in the arke from perishing by water, and also didst safely lead the children of Israel thy people thow the red Sea, figuring thereby thy holy Baptisme: and by the Baptisme of thy welbeloued Son Iesus Christ, didst sanctifie the flood Iordan, and al other waters to the mysticall washing away of sinne: we beseech thee for thine infinite mercies, that thou wilt mercifully look vpon these children, sanctifie them, and wash them with the holy Ghost, that they being deliuered from thy wrath, may be receiued into the Arke of Christs Church, and being stedfast in faith, to full through hope, and rooted in charity, may so passe the waues of this troublesome world, that finally they may come to the land of everlasting life, there to reigne with thee world without end, through Iesus Christ our Lord, Amen.

**A** Almighty and immortall God, the ayd of all that need, the helper of all that flee to thee for succour, the life of them that beleuee, and the resurrection of the dead: we call vpon thee for these Infants, that they comming to thy holy Baptisme, may receiue remission of their sinnes by spiritual regeneration. Receiue them, O Lord, as thou hast promised by thy welbeloued Sonne, saying, Ake, and you shall haue, keepe, and you shall liue, kneele and it shall be opened vnto you. So giue now vnto vs that aske, let vs that seeke,

## Publique Baptisme.

deare, kinde, open the gate vnto vs that knocke, that these infants may enjoy the euerlasting benediction of thy heavenly washing, and may come to the eternall life, which thou hast promised by Christ our Lord. Amen.

Then shall the Priest say.

Heare the words of the Gospel written by Saint Marke in the tenth Chapter.

**A** certaine time they brought children to Christ that he should touch them: and his disciples rebuked those that brought them. But when Iesus saw it, he was displeased, and sayd vnto them, Suffer little children to come vnto me, and forbid them not, for to such belongeth the kingdome of God. Verily I say vnto you, whosoever doeth not receiue the kingdome of God as a little childe, he shall not enter therein. And when he had taken them vp in his armes, he put his hands vpon them, and blessed them.

After the Gospel is read, the Minister shall make this briefe exhortation vpon the words of the Gospel.

**F**riendes, you heare in this Gospel the wordes of our Saviour Christ, that hee commanded the children to be brought vnto him: how hee blamed those that would haue kept them from him: how he exhorteth all men to folow their innocency. You perceiue how by his outward gesture and deed he declared his good will toward them: for he embraced them in his armes, he layed his hands vpon them, & blessed them. Doubt ye not therefore, but earnestly beleue, that he will likewise fauourably receiue these present infants, that he will embrace them with the armes of his mercy, that he will giue vnto them the blessing of eternall life, and make them partakers of his euerlasting

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## Publique Baptisme.

king kingdome. wherefore we being thus perswaded of the good will of our heavenly father toward these infants, declared by his Sonne Jesus Christ, and nothing doubting but that he favourably alloweth this charitable worke of ours, in bringing these children to his holy Baptisme: let vs faithfully and devoutly giue thanks vnto him, and say.

**A** Almighty and euermlasting God, heavenly father, wee giue thee humble thanks, that thou hast boughsated to call vs to the knowledge of thy grace and faith in thee: Encrease this knowledge, and confirme this faith in vs euermore: giue thy holy Spirit to these infants, that they may be borne againe, and be made heirs of euermlasting saluation, through our Lord Jesus Christ, who liueth & reigneth with thee and the holy Spirit, now and for euer: Amen.

**¶** Then the Priest shall speake vnto the Godfathers and Godmothers on this wise.

**V** Beloued friends, ye haue brought these children here to be baprized, yee haue prayed that our Lord Jesus Christ would boughsate to receiue them, to lay his handes vpon them, to blesse them, to release them of their sinnes, to giue them the kingdome of heauen, and euermlasting life. Ye haue heard also that our Lord Jesus Christ hath promised in his Gospel, to grant all these things that ye haue prayed for: which promise hee for his part will most surely keepe and performe. wherefore after this promise made by Christ, these infants must also faithfully for their part promise by you, that be their sureties, that they will forsake the deuill and all his workes, and constantly beleue Gods holy word, and obediently keepe his Commandements.

**¶** Then shall the Priest demand of the Godfathers and Godmothers these questions following.

Doest

## Publique Baptisme.

**D**oeſt thou forſake the deuil and all his workings, the  
vaine pompe & glory of the world, with all con-  
cupiſcences of the ſame, the carnall deſires of the fleſh  
ſo that thou wilt not follow nor be led by them?

**Answer.**  
**I forſake them all.**

**Minifter.**

**Doeſt thou beleene in God the father Almighty,  
maker of heauen and earth? And in Jeſus Chriſt his  
only begotten Sonne our Lord? And that he was  
conceined by the holy Ghoſt, borne of the Virgine  
Mary, that he ſuffered vnder Pontius Pilate, was  
crucified, dead, and buried, that he went downe into  
hell, & alſo did riſe againe the third day, that he aſcen-  
ded into heauen, and ſitteth at the right hand of God  
the father Almighty, and from thence ſhall come a-  
gaine at the end of the world, to iudge the quicke and  
the dead? And doeſt thou beleene in the holy Ghoſt,  
the holy Catholique Church, the Communion of  
Saints, the remiſſion of ſinnes, the reſurrection of  
the fleſh, and euerlaſting life after death?**

**Answer.**

**All this I ſtedfaſtly beleene.**

**Minifter.**

**wilt thou be baptized in this faith?**

**Answer.**

**That is my deſire.**

**¶ Then ſhall the Prieſt ſay.**

**O Mercifull God, grant that the old Adam in theſe  
childzen may bee ſo buried, that the New man  
may be rayſed vp in them. Amen.**

**Grant that all carnall affections may die in them,  
and that all things belonging to the ſpirit, may liue  
and grow in them. Amen.**

**Grant that they may haue power and ſtrength to**

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**haue**

## Publique Baptisme.

haue victorie, and to triumph against the deuill, the world, and the flesh. Amen.

Grant that whosoever is here dedicated to thee by our Office and ministry, may also be indued with heauenty vertues, a euerlastingly rewarded through thy mercy, O blessed Lord God, who doest liue and gouerne all things, world without end. Amen.

**A** Almighty euerliuing God, whose most dearely beloued Sonne Iesus Christ for the forgiveness of our sinnes, did shed out of his most precious side both water and blood, and gaue commandement to his disciples, that they should goe teach all Nations, and baptize them in the Name of the Father, the Sonne, and of the holy Ghost: Regard, we beseech thee, the supplications of thy Congregation, and graunt that all thy seruants which shalbe baptized in this water, may receiue the fulnesse of thy grace, & euer remaine in the number of thy faithfull and elect children, through Iesus Christ our Lord. Amen.

**¶** Then the Priest shal take the childe in his hands, and aske the name. And naming the childe, shall dip it in the water, so it be discreetly and warily done, saying,

**N. I** Baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

**¶** And if the childe be weake, it shall suffice to powre water vpon it, saying the foresaid words.

**N. I** Baptize thee in the Name of the father, and of the Sonne, and of the holy Ghost. Amen.

**¶** Then the Priest shall make a Crosse vpon the childs forehead, saying,

**W**e receiue this childe into the Congregation of Christs flocke, and do signe him with the signe of the Crosse, in token that hereafter he shall not be ashamed to confesse the faith of Christ crucified, & manfully

## Publique Baptisme

to fight under his banner, against Sinne, the  
world and the devil, and to continue Christs faithful  
soldier and servant, unto his lues end. Amen.

¶ Then shall the Priest say,

¶ Know, dearely beloved brethren, that these  
children bee regenerate and grafted into the body  
of Christs Congregation, let vs giue thanks vnto  
God for these benefits, and with one accord make our  
prayers vnto Almighty God, that they may leade the  
rest of their life according to this beginning.

¶ Then shall he say,

Our father which art in heauen,

¶ Then shall the Priest say,

**W**e yeeld thee beautie thanks, most mer-  
ciful father, that it hath pleased thee  
to regenerate this infant with thy holy  
Spirite, to receiue him for thine owne  
childe by adoption, and to incorporate  
him into thy holy Congregation. And humbly we  
beseech thee to grant, that he being dead vnto sinne,  
and liuing vnto righteousness, and being buried with  
Christ in his death, may crucifie the old man, and vt-  
terly abolish the whole body of sinne, that as hee is  
made partaker of the death of thy Sonne, so he may  
be partaker of his resurrection, so that finally, with  
the residue of thy holy Congregation, he may be inhe-  
ritour of thine everlasting kingdom, through Christ  
our Lord. Amen.

¶ At the last end, the Priest calling the Godfathers & God-  
mothers together, shall say this exhortation following.

**A**s much as these children haue promi-  
sed by you to forsake the devil and all his  
woorkes, to beleue in God, and to serue  
him: you must remember, that it is your  
part and dueties to see that these infants be taught.

## Publique Baptisme

so soon as they shall be able to learne, what a solemn vow, promise and profession they have made by you. And that they may know these things the better, you shall call upon them to heare Sermons, and chiefly you shall provide that they may learne the Creed, the Lords prayer and the ten Commandements in the English tongue, and all other things which a Christian man ought to know and beleue to his soules health; and that these children may bee better brought up to lead a holy and a Christian life, remembering alwayes that Baptisme doeth represent vnto vs our profession, which is to follow the example of our Saviour Christ, and to be made like vnto him, that as he died, and rose againe for vs, so should we which are baptized; die from sin, and rise againe vnto righteousnesse; continually mortifying all our euill and corrupt affections; and daily proceeding in all vertue and goodnesse of our life.

The Minister shall command that the children be brought to the Bishop, to be confirmed of him; so soon as they can say in their vulgar tongue, the Articles of the Faith, the Lords prayer, and the ten Commandments; and be further instructed in the Catechisme, &c. for such other purpose according as it is here expressed.

¶ Of them that are to be baptized in private houses in time of necessity, by the Minister of the Parish, or by a lawfull Minister, that can be procured.

The Pastors and Curates shall often admonish the people, that they defer not the Baptisme of Infants any longer then the Sunday, or other Holy day next after the child be borne, vntill upon a great & reasonable cause declared to the Curate, and by him approued. And also they shall warne them, that without great cause, & necessity, they procure not their children to be baptized at home.



## Private Baptisme.

home in their houses. And when great need shall com-  
pel them so to doe, then Baptisme shall be administered on  
this fashion. First, let the lawfull Minister, and them that  
be present, call vpon God for his grace, & say the Lords  
Prayer, if time will suffer. And then the childe being na-  
med by some one that is present, the said lawfull Mini-  
ster shall dip it in water, or powre water vpon it, saying  
these words.

**N** I baptise thee in the Name of the Father, and  
of the Sonne and of the holy Ghost, Amen.

And let them not doubt, but that the child so baptized, is  
lawfully and sufficiently baptized, and ought not to be  
baptized againe. But yet nevertheless, if the child which  
after this sort baptized, do afterward liue, it is expedie-  
nt that it be brought into the Church, to the intent that

the Rector or Minister of the same parish, did himselfe  
baptize that child, the Congregation may be certified of  
the same sort of Baptisme by him priuately before vsed.

Or if the child were baptized by any other lawfull Mini-  
ster, when the minister of the Parish, where the child  
was borne or Christened, shall examine it, whether  
the child be lawfully baptized or not. In which case, if  
those that bring any child to the Church, doe answer  
that the same child is already baptized, then shall the  
Minister examine them further, saying

**By whom was the child baptized?**

**Who was present when the child was baptized?**

And because some things Essentiall to this Sacra-  
ment, may happen to be omitted, through feare or  
lacke in such times of extremitie: Therefore I be-  
come further of you.

**What matter was the child baptized?**

**With what words was the child baptized?**

Whether thinke you the child to be lawfully and  
perfectly baptized?

## Private Baptisme.

¶ And if the Minister shall finde by the answeres of such as bring the childe, that all things were done as they ought to be, then shall not he christen the child again, but shall receiue him as one of the flock of the true Christian people, saying thus;

**I** Certifie you, that in this case all is well done: and according vnto due order, concerning the baptizing of this child, which being borne in original sin, and in the wrath of God, is now by the lauer of regeneration in Baptisme, receiued into the number of the children of God, and heires of euermolting life. For our Lord Iesus Christ doth not deny his grace and mercy vnto such infants, but most louingly doeth call them vnto him, as the holy Gospel doeth witnesse to our comfort on this wise.

Mark, 10.  
13.

**A**t a certaine time they brought children vnto Christ, that he should touch them, and his disciples rebuked those that brought them. But when Iesus saie it, he was displeased, and said vnto them, suffer little children to come vnto me, and forbid them not, for to such belongeth the kingdom of God. Verily I say vnto you, whosoever doeth not receiue the kingdom of God as a little child, he shal not enter therein. And when he had taken them by in his armes he put his hands vpon them, and blessed them.

¶ After the Gospel is read, the Minister shall make this exhortation vpon the words of the Gospel.

**F**riends, ye heare in this Gospel the wordes of our Saviour Christ, that he commanded the children to be brought vnto him: but hee blamed those that would haue kept them from him: hee exhorted all men to followe their innocency. Perceiue how by his outward gesture and deede, hee declared his good will toward them, for he embraced them in his armes, hee layd his handes vpon them, and blessed them.

## Private Baptisme.

them. Doubt he not therefore, but earnestly beleue,  
that with the wife and goodly recovery, which he  
now obtaineth, that he hath embraced him with the  
arms of his mercy, that he hath giuen unto him the  
blessing of eternal life, and made him partaker of his  
merits, and his goodne. And thus, we being thus per-  
suaded of the good will of our heavenly father, de-  
clared by his Sonne Iesus Christ towards this in-  
fant, let vs faithfully and deuotely giue thanks  
vnto him, and say the prayer which the Lord himselfe  
hath taught vs, in declaration of our faith, to witte  
the Lords our God the Father in Christ, Iacobus  
Heretic Minister, with the Godfathers and Godmo-  
thers, and the congregation.

On further request in the House, on 11th June 1953, the Minister said that the Government would not make any special provision for the children of the Gambia, but would consider the matter in the light of the general position of the Colonies.

And then in the name of this Christ forsake the  
world and all his treasures, the vain pomp and glory  
of the world, with all the covetous desires of the  
flesh, the carnal desires of the flesh, and not to follow  
to be led by them?

**Save them all!**

Well thou in the name of this child professest this  
to believe in God the Father almighty, maker  
of heaven and earth: And in Jesus Christ his only  
begotten Son our Lord: And that he was con-  
ceived by the holy Ghost, borne of the Virgin Marie,  
that he suffered under Pontius Pilate, was cru-  
cified, dead, and buried, that he went downe in-  
to hell, and did rise againe the thirde day, that  
he ascended into heauen, and sitteth at the right  
hand

## Private Baptisme

band of God the Father Almightye, and from thence  
he shall come againe at the end of the world, to iudge  
the liue and the dead: And do you in his name be-  
lieue in the holy Ghost, the holy Catholike Church,  
the Communion of Saints, the remission of sinnes,  
resurrection, and euermoring life after death:

**A**ll this I gladly beleue. **A**nd wee saye Amen.  
Let vs pray.

**A**lmighty & euermoring God, heavenly Father,  
we giue thee humble thanks, for that thou hast  
bought vs to call vs to the knowledge of thy grace,  
and faith in thee: Increase this knowledge, and con-  
firme this faith in vs evermore: giue thy holy Spirit  
to this Infante, that hee being borne againe, and be-  
ing made heire of euermoring saluation, through our  
Lord Iesus Christ, may continue thy seruant & at-  
taine thy promise, through the same our Lord Iesus  
Christ thy Son, who liueth & reigneth with thee in  
the unity of the holy Spirit euermoring. Amen.

Then shall the Minister make this exhortation to the  
Godfathers and Godmothers.

**F**orthmuch as this childe hath promised by you to  
forsake the deuill and all his workes, to beleue in  
God, and to serue him: you must remember that it is  
your part and duty, to see that this infant be taught,  
so soone as he shall be able to learne, what a solemne  
vow, promise, & profession he hath made by you. And  
that he may know these things the better, ye shall call  
upon him to heare Sermons, & chiefly ye shall provide  
that he may learne the Creed, the Lords prayer, & the  
ten Commandements in the English tongue, and all  
other things which a Christian man ought to know  
and beleue to his soules health, and that this childe  
may be beruicfully brought vp, to leade a godly and a

Christian

## Private Baptisme.

Christian life, remembreing alway that baptisme doth  
consent vnto vs our profession, which is to follo  
the example of our Saviour Christ, and be made like  
unto him; that as he died and rose againe for vs, so  
those who are baptized, die from sinne; and rise  
againe vnto righteousness, continually mortifying al  
our euill and corrupt affections; and dayly proceeding  
in all vertue, and godlines of liuing.

And for so much as in publicke Baptisme, which  
is by which bring the Infants to the Church, do make  
such vncertaine answers to the Priests questions, as that  
it cannot appeare that the child was baptised with water,  
in the Name of the Father, and of the Sonne, and of the  
holy Ghost, which are Essentiall parts of Baptisme: then  
let the Priest baptize it in forme aboue written, concer  
ning Publicke Baptisme, saying that at the dipping of the  
child in the Font, he shall vse this forme of words.

**If thou be not already baptized, I baptize thee in  
the Name of the Father, and of the Sonne, and of  
the holy Ghost. Amen.**

The order of Confirmation, or laying on of hands vpon children baptiz'd,  
and able to render an account of their faith according  
to the Catechisme following.

**T**O the end that Confirmation may be ministered to the  
more edifying of such as shal receiue it, according to S.  
Pauls doctrine, who teacheth that all things should be done  
in the Church to the edification of the same, it is thought  
good that none hereafter shal be confirmed, but such as can  
say in their mother tongue the Articles of the Fayth, the  
Lords prayer, and the ten commaundements, and can also  
answer to such questions of this short Catechisme, as the Bi  
shop (or such as he shal appoint) shal by his discretion ap  
poynt him in. And this order is most conuenient to be ob  
serued for diuers considerations.

First, because that when children come to the yeeres of  
discretion



## The Catechisme

discretion and haue learned what their Godfathers & godmothers promised for them in Baptisme, they may then themselves with their own mouth, & with their owne consent, openly before the Church ratifie & confirme the same, so also promise that by the grace of God they will enmore in depoure themselves faithfully to obserue, and keepe such things as they by their owne mouth and confession haue assented vnto. Secondly, forasmuch as confirmation is ministered to them that be baptized, that by imposition of hands and prayer they may receiue strength and defence against all temptations to sin, and the assaults of the world and the deuill, it is most meet to be ministered when children come to that age, that partly by the frailty of their owne flesh, partly by the assaults of the world and the deuill, they begin to be in danger to fall into sundry kinds of sinne.

Thirdly, for that it is agreeable with the vsage of the Church in times past: whereby it was ordained that Confirmation should be ministered to them that were of pefit age, that they being instructed in Christs religion, should openly professe their owne faith, and promise to be obedient vnto the will of God. And that no man shal think that any detriment shal come to children by deferring of their confirmation, he shal know for truth, that it is certaine by Gods word, that children being baptized, haue all things necessary for their saluation, and be vndoubtedly saued.

¶ A Catechisme, that is to say, An instruction to be learned of euery child, before he be brought to be confirmed by the Bishop.

Question.

What is your Name?

Answer.

M. or W.

Question.

Who gaue you this name?

Answer.



## The Catechisme.

Answer.

By Godfathers & Godmothers in my Baptisme, wherein I was made a member of Christ, the childe of God, and an inheritor of the kingdom of heauen.

Question.

What did your Godfathers and Godmothers then say to you?

Answer.

They did promise and bove three things in my name. First, that I should forsake the deuill, and all his workes, the pomps, and vanities of the wicked world, and all the sinfull lusts of the flesh. Secondly, that I should beleue all the Articles of the Christian faith. And thirdly, that I should keepe Gods holy will and Commandements, and walke in the same all the dayes of my life.

Question.

Doeest thou not thinke that thou art bound to beleue, and to do as they haue promised for thee?

Answer.

Yes verily: and by Gods helpe so I will. And I heartily thanke our heauenly Father, that he hath called me to this state of Saluation, through Iesus Christ our Sauour. And I pray God to giue me his grace, that I may continue in the same vnto my liues end.

Question.

Heare the Articles of thy Beliefe.

Answer.

I Beleue in God the Father Almighty, maker of heauen and earth. And in Iesus Christ his onely Sonne our Lord, which was conceived by the holy Ghost, borne of the Virgine Mary, suffered vnder Pontius Pilate, was crucified, dead, and buried, he descended into hell, the third day he rose againe from the

## The Catechisme.

the dead, he ascended into heauen, and sitteth at the right hand of God the Father Almighty: from thence he shall come to iudge the quicke and the dead. I beleeue in the holy Ghost, the holy Catholike Church, the Communion of saints, the forgiveness of sinnes, the resurrection of the body, and the life everlasting. Amen.

Question.

What doest thou chiefly learne in these Articles of thy beliefe?

Answer.

First I learne to beleeue in God the Father, who hath made me and all the world.

Secondly in God the Sonne, who hath redeemed me, and all mankinde.

Thirdly, in God the holy Ghost, who sanctifieth me, and all the elect people of God.

Question.

You said that your Godfathers and Godmothers did promise for you that you should keepe Gods Commandements. Tell me how many there be.

Answer.

Tenue.

Question.

Which be they?

Answer.

The same which God spake in the twentieth chapter of Exodus, saying, I am the Lord thy God, which haue brought thee out of the land of Egypt, out of the house of bondage.

i. Thou shalt haue none other gods but me.

ii. Thou shalt not make to thy selfe any graven image, nor the likenesse of any thing that is in heauen aboue, or in the earth beneath or in the water vnder the earth: thou shalt not bow downe to them,

## The Catechisme.

nor worship them. For I the Lord thy God am a zealous God, and visit the sinnes of the fathers upon the children vnto the thirde and fourth generation of them that hate mee, and shew mercy vnto thousands in them that loue mee, and keepe my Commandements.

ii. Thou shalt not take the Name of the Lord thy God in vaine: for the Lord will not hold him guiltlesse that taketh his Name in vaine.

iii. Remember that thou keepe holy the Sabbath day. Sixe dayes shall thou labour and doe all that thou hast to doe, but the seventh day is the Sabbath of the Lord thy God. In it thou shalt doe no manner of worke, thou, and thy sonne, and thy daughter, thy man seruant, and thy mayde seruant, thy cattell, and the stranger that is within thy gates: for in sixe dayes the Lord made heauen and earth, the Sea, and all that in them is, and rested the seventh day wherefore the Lord blessed the seventh day, and hallowed it.

iiii. Honour thy father and thy mother; that thy dayes may bee long in the land which the Lord thy God giueth thee.

v. Thou shalt doe no murder.

vi. Thou shalt not commit adultery.

vii. Thou shalt not steale.

viii. Thou shalt not beare false witness against thy neighbour.

ix. Thou shalt not couet thy neighbours house. Thou shalt not couet thy neighbours wife, nor his seruant, nor his mayde, nor his ox, nor his asse, nor any thing that is his.

### Question.

What doest thou chiefly learne by these Commandements?

Answer.

## The Catechisme.

Answer.

I learne two things: My duety towards God, and my duety towards my neighbour.

Question.

What is thy duety towards God?

Answer.

My duety towards God is to beleetie in him, to feare him, and to loue him with all my heart, with all my minde, with al my soule, and with al my strength. To worſhip him, to giue him thanks, to put my whole truſt in him, to call vpon him, to honour his holy Name and his word, and to ſerue him truly all the dayes of my life.

Question.

What is thy duety towards thy neighbour?

Answer.

My duety towards my neighbour is to loue him as my ſelfe, and to doe to all men as I would they ſhould doe vnto me. To loue, honour, and ſuccour my father and mother. To honoꝝ and obey the King and his miniſters. To ſubmit my ſelfe to all my gouernours, teachers, Spirituall paſſours and maſters. To oꝝder my ſelfe lowly and reuerently to all my betters. To hurt no body by word oꝝ deeꝛde. To be true and iuſt in all my dealing. to beare no malice noꝝ hatred in my heart. To keepe my handes from picking and ſtealing, and my tongue from euill ſpeaking, lying, and ſlandering. To keepe my body in temperance, ſoberneſſe, and chaſtitie. Not to couet noꝝ deſire other mens goods but to learne and labour truly to get mine owne liuing, and to doe my duety in that ſtate of life vnto the which it ſhall pleaſe God to call me.

Question.

My good child, know this, that thou art not able

to



## The Catechisme.

to doe these things of thy selfe, nor to walke in the Commandements of God, and to serue him, without his special grace, which thou must learne at all times to call for by diligent prayer. Let me heare therefore if thou canst say the Lords prayer.

Answer.

**O**ur father which art in heauen, hallowed be thy Name. Thy kingdome come. Thy will be done in earth, as it is in heauen. Giue vs this day our dayly bread. And forgive vs our trespasses, as we forgive them that trespass against vs. And leade vs not into temptation: but deliuer vs from euill. Amen.

Question.

What desirest thou of God in this prayer?

Answer.

I desire my Lord God our heavenly father, who is the giuer of all goodnesse, to send his grace vnto me and to all people, that wee may worship him, serue him, and obey him as we ought to do. And I pray vnto God, that he will send vs all things that be needfull both for our soules and bodies, and that he will bee mercifull vnto vs, and forgive vs our sinnes, and that it will please him to saue and defend vs in all dangers ghostly and bodily, and that he will keepe vs from all sinne and wickednesse, and from our ghostly enemy, and from euerlasting death. And this I trust he will doe of his mercy and goodnesse, through our Lord Iesus Christ. And therefore I say, Amen. So be it.

Question.

How many Sacraments hath Christ ordained in his Church?

Answer.

Two onely as generally necessary to saluation;  
S that

## The Catechisme.

that is to say, Baptisme; and the Stepper of the

Lord of the Church of Christ, God is appointed to be

what meanest thou by this word Sacrament?

Answer.

I meane an outward and visible signe, of an inward and Spirituall grace: given unto vs, ordained by Christ himselfe, as a meane whereby we receive the same, and a pledge to assure vs thereof.

Question.

How many parts be there in a Sacrament?

Answer.

Two: the outward visible Signe, and the inward Spirituall Grace.

Question.

What is the outward visible Signe, or forme in Baptisme?

Answer.

Water: wherein the person baptized is dipped, or sprinkled with it: In the Name of the Father, and of the Sonne, and of the holy Ghost.

Question.

What is the inward and Spirituall Grace?

Answer.

A death unto sinne, and a New birth unto righteousness: For being by nature borne in sinne, and the children of wrath, we are hereby made the children of Grace.

Question.

What is required of persons to be baptized?

Answer.

Repentance, whereby they forsake sin: and Faith, whereby they stedfastly beleene the promises of God, made to them in that Sacrament.

Question

# The Catechisme.

## Question.

Why then are Infants baptizd, when by reason of their tender age, they cannot performe them?

## Answer.

Yea: they doe performe them by their Sureties, who promise and bow them both in their names: which when they come to age, themselves are bound to performe.

## Question.

Why was the Sacrament of the Lords Supper ordained?

## Answer.

For the continuall remembrance of the Sacrifice of the death of Christ, and the benefits which wee receive thereby.

## Question.

What is the outward part, or signe of the Lords Supper?

## Answer.

Bread and wine, which the Lord hath commanded to be received.

## Question.

What is the inward part, or things signified?

## Answer.

The Body and Blood of Christ, which are verely and indeed taken and received of the faithfull in the Lords Supper.

## Question.

What are the benefits whereof wee are partakers thereby?

## Answer.

The strengthening and refreshing of our soules by the Body and Blood of Christ, as our bodies are by the Bread and wine.

## The Catechisme.


**Question.**

What is required of them which come vnto the Lords Supper?

**Answer.**

To examine themselves whether they repent them truly of their former sinnes. Reddably purposing to leade a New life, haue a lively faith in Gods mercie through Christ, with a thankefull remembrance of his death, and be in charitie with all men.

¶ So soone as the children can say in their mother tongue the Articles of the faith, the Lords prayer, the ten Commandements, and also can answer to such questions of this short Catechisme, as the Bishop, or such as he shall appoint, shall by his discretion appose them in: then shall they be brought to the Bishop, by one that shall bee his Godfather or Godmother, that euery child may haue a witnesse of his confirmation. And the Bishop shall confirme them on this wise.

 **Confirmation, or laying on of hands.**



Our helpe is in the Name of the Lord.

**Answer.**

Which hath made heauen and earth.

**Minister.**

Blessed be the Name of the Lord.

**Answer.**

Henceforth world without end.

**Minister.**

Lord heare our prayers.

**Answer.**

## Confirmation.

And let our cry come vnto thee.

¶ Let vs pray.

**A** Almighty and euertliuing God, who hast bough-  
tased to regenerate these thy seruants by water  
and the holy Ghost, and hast giuen vnto them forgie-  
nesse of all their sinnes: strenthen them, we beseech  
thee, O Lord, with the holy Ghost the comforter, and  
dayly increase in them thy manifolde gifts of grace,  
the spirit of wisdom and vnderstanding, the spirit  
of counsell and ghostly strength, the spirit of know-  
ledge and true godlinesse, and fulfill them, O Lord,  
with the spirit of thy holy feare. Amen.

¶ Then the Bishop shall lay his hand vpon euery childe se-  
uerally, saying,

Defend, O Lord, this childe with thy heavenly  
grace, that he may continue thine for ever, and dayly  
increase in thy holy Spirit more and more, vntill he  
come vnto thy euertlasting kingdome. Amen.

¶ Then shall the Bishop say.

¶ Let vs pray.

**A** Almighty and euertliuing God, which makest vs  
both to will, and to doe those things that be good  
and acceptable vnto thy Majesty, we make our hum-  
ble applications vnto thee for these children, vpon  
whom, after the example of the holy Apostles, wee  
haue layd our hands, to certifie them by this signe of  
thy saueur & gracious goodnes toward them: let thy  
fatherly hand, we beseech thee, ever be ouer them:  
let thy holy Spirit ever bee with them, and so leade  
them in the knowledge and obedience of thy word,



## Confirmation.

that in the end they may obtaine the everlasting life, through our Lord Iesus Christ: who with thee and the holy Ghost, liueth and reigneth one God, world without end. Amen.

¶ Then the Bishop shall blesse the children, saying thus.

**T**he blessing of God Almighty, the Father, the Sonne, and the holy Ghost be vpon you, and remaine with you for ever. Amen.

¶ The Curate of euery Parish, or some other at his appointement, shall diligently vpon Sundayes and Holy dayes, halfe an houre before Euen song, openly in the Church instruct and examine so many children of his parish, sent vnto him, as the time will serue, as he shall thinke convenient, in some part of this Catechisme.

¶ And all Fathers, Mothers, Masters, & Dames, shall cause their children, seruants and prentises, (which haue not learned their Catechisme) to come to the Church at the time appointed, and obediently to heare, and be ordered by the Curate, vntill such time as they haue learned all that is here appointed for them to learne. And whensoever the Bishop shall giue knowledge for children to be brought before him to any conuenient place for their Confirmation, then shall the Curate of euery Parish, either bring or send in writing the names of all those children of his parish, which can say the Articles of the faith, the Lords prayer, and the ten Commandements, and also how many of them can answere to the other questions contained in this Catechisme.

¶ And there shal none be admitted to the holy Communion, vntill such time as he can say the Catechisme, and be confirmed.

¶ The

## The forme of solemnization of Matrimony.

First, the Banes must be asked three severall Sundayes or Holy dayes in the time of service; the people being present after the accustomed manner.

And if the persons that should be married, dwell in diuers Parishes, the Banes must bee asked in both Parishes: and the Curate of the one Parish shall not solemnize Matrimony betwixt them; without a Certificate of the Banes being thrice asked, from the Curate of the other Parish.

At the day appointed for solemnization of Matrimony, the persons to be married shall come into the body of the Church, with their friends and neighbours. And there the Priest shall say thus.



Carely beloued friends, we are gathered together here in the sight of God, and in the face of his Congregation, to ioyne together this man and this woman in holy Matrimony, which is an honourable estate, instituted of God in Paradise, in the time of mans innocencie, signifying unto vs the mysticall vnyon that is betwixt Christ and his Church: which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought in Cana of Galilee, and is commended of S. Paul to bee honourable among all men, and therefore is not to enterpriued nor taken in hand brudely, lightly, or wantonly, to satiffie mere carnall lustes and appetites, like brute beastes that haue no vnderstanding, but reuerently, discreet-

## OF Matrimony.

ly, aduisedly, soberly, and in the feare of God, duly considering the causes for which Matrimony was ordained. One was the procreation of children, to be brought vp in the feare and nurture of the Lord, and praise of God. Secondly, it was ordained for a remedy against sinne, and to auoid fornication, that such persons as haue not the gift of continencie, might marry, and keepe themselves vndefiled members of Christs body. Thirdly, for the mutuall societie, helpe, and comfort that the one ought to haue of the other both in prosperitie and aduersitie, into the which holy estate these two persons present come now to be ioyned. Therefore if any man can shew any iust cause, why they may not lawfully be ioyned together, let him now speake, or else hereafter for euer hold his peace.

¶ And also speaking to the persons that shall be married, he shall say,



Requise and charge you, as you will answer at the dreadfull day of Iudgement, whate the secrets of all hearts shalbe disclosed, that if either of you do know any impediment, why ye may not be lawfully ioined together in Matrimony, that ye confesse it, for be ye well assured, that so many as bee coupled together otherwise then Gods word doth allow, are not ioined together by God, neither is their Matrimony lawful.

¶ At which day of Mariage, if any man do alledge and declare any impediment, why they may not bee coupled together in Matrimony by Gods Law, or the Lawes of this Realme, and will be bound, and sufficient Sures with him, to the parties, or els put in a caution to the full value

## Of Matrimony.

value of such charges as the persons to be married do sustaine, to prooue his allegation: then the solemnization must be deferred vnto such time, as the truth bee tried. If no impediment be alleadged, then shall the Curate say vnto the man.

**N.** **W**ilt thou haue this woman to thy wedded wife, to liue together after Gods ordinance, in the holy estate of Matrimony: wilt thou loue her, comfort her, honour and keepe her in sicknesse and in health: and forsaking all other, keepe thee onely vnto her, so long as you both shall liue?

The man shall answer.

**I will.**

Then shall the Priest say vnto the woman.

**N.** **W**ilt thou haue this man to thy wedded husband, to liue together after Gods ordinance, in the holy estate of Matrimony: wilt thou obey him, and serue him, loue, honour, and keepe him in sicknesse and in health, and forsaking all other, keepe thee onely vnto him, so long as you both shall liue?

The Woman shall answer.

**I will.**

Then shall the Minister say.

**Who giueth this woman to be married vnto this man?**

**¶** And the Minister receiuing the Woman at her fathers or friends hands, shall cause the man to take the woman by the right hand, and so either to giue their troth to other, the man first saying.

**I take thee N. to my wedded wife, to haue and to holde from this day forward, for better, for worse, for richer, for poorer, in sicknesse and in health, to loue,**

**S s**

**loue,**

## Of Matrimony.

loue and to cherish, till death vs depart, according to Gods holy ordinance: and thereto I plight thee my troth.

¶ Then shall they loose their hands, and the woman taking againe the man by the right hand, shall say.

I **N.** take thee **R.** to my wedded husband, to haue and to hold from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to loue, cherish, and to obey, till death vs depart, according to Gods holy ordinance: and thereto I giue thee my troth.

¶ Then shall they againe loose their handes, and the man shall giue vnto the woman a Ring, laying the same vpon the Booke with the accustomed duty to the priest and Clarke. And the Priest taking the Ring, shall deliver it vnto the man, to put it vpon the fourth finger of the womans left hand. And the man taught by the Priest, shall say.

With this Ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow. In the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ Then the man leauing the Ring vpon the fourth finger of the womans left hand, the Minister shall say.

¶ Let vs pray.

**O** Eternal God, creatour and preseruer of all mankind, giuer of all spirituall grace, the authour of euerlasting life: send thy blessing vpon these thy seruants, this man and this woman, whome wee blesse in thy Name, that as **Ishac** and **Rebecca** liued faithfully together, so these persons may surely performe and



## Of Matrimony.

and keepe the bow & covenant betwixt them made,  
(whereof this Ring giuen and receiued is a token and  
pledge) and may euer remaine in perfect loue and  
peace together, and thus according to thy Lawes,  
through Iesus Christ our Lord. Amen.

¶ Then shal the Priest ioyne their right hands together,  
and say.

Those whom God hath ioyned together, let no man  
put asunder.

¶ Then shall the Minister speake vnto the people.  
Inasmuch as M. and M. haue consented together  
in holy wedlock, and haue witnessed the same before  
God and this company, and thereto haue giuen and  
pledged their troth either to other, and haue declared  
the same by giuing and receiuing of a Ring, and by  
wringing of hands, I pronounce that they be man and  
wife together. In the Name of the Father, and of the  
Sonne, and of the holy Ghost. Amen.

¶ And the Minister shall adde this blessing.

God the father, God the Sonne, God the holy  
Ghost, blesse, preserve, and keepe you, the Lord  
mercifully with his fauour lookebpon you, and so fill  
you with al spiritual benediction and grace, that you  
may so liue together in this life, that in the world  
to come you may haue life euerlasting. Amen.

¶ Then the Minister or Clarkes going to the Lords Ta-  
ble, shall say or sing this Psalm following.

Blessed are all they that feare the Lord: and walke  
in his wayes.

For thou shalt eat the labour of thy handes: &  
well is thee, and happy shalt thou be.

B:ati omnes  
psal. 128.

Thy

## Of Matrimony.

Thy wife shall bee as the fruitfull vine : vpon the walles of thine house.

Thy children like the olīue branches : round about thy table.

Loe, thus shall the man be blessed : that feareth the Lord.

The Lord from out of Sion shall so blesse thee : that thou shalt see Hierusalem in prosperitie all thy life long.

Yea, that thou shalt see thy childzens children : and peace vpon Israel.

Glozy be to the father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

¶ Or this Psalme.

Deus mi-  
serereatur.  
Psal. 67.

**G**od be mercifull vnto vs, and blesse vs : and shew vs the light of his countenance, and be mercifull vnto vs.

That thy way may bee knowen vpon the earth : thy sauīng heath among all Nations.

Let the people prayse thee, O God : yea, let all the people prayse thee.

O let the Nations reioyce and bee glad : for thou shalt iudge the folke righteously, and gouerne the Nations vpon the earth.

Let the people praise thee, O God : let all the people praise thee.

Then shall the earth bring forth her increase : and God, euen our owne God, shall giue vs his blessing.

God shall blesse vs : and all the endes of the world shall feare him.

Glozy be to the father, and to the Sonne : and to the holy Ghost.

As it was in the beginning, is now, and ever shall be : world without end, Amen.

The

## Of Matrimony.

This Psalme ended, and the man and the woman kneeling afore the Lords Table, the Priest standing at the Table, and turning his face toward them, shall say.

Lord haue mercy vpon vs.

Answer.

Christ haue mercy vpon vs.

Minister.

Lord haue mercy vpon vs.

Our father which art in heauen, halowed be thy Name, &c.

And leade vs not into temptation.

Answer.

But deliuer vs from euil. Amen.

Minister.

O Lord saue thy seruant, and thy handmaid.

Answer.

which put their trust in thee.

Minister.

O Lord send them helpe from thy Holy place.

Answer.

And euermore defend them.

Minister.

Be vnto them a Tower of strength.

Answer.

from the face of their enemy.

Minister.

O Lord heare our prayer.

Answer.

And let our cry come vnto thee.

Minister.

O God of Abraham, God of Isaac, God of Jacob, bleesse these thy seruants, and sow the seed of eternall life in their mindes, that whattsoever in thy holy

## Of Matrimony.

holy thoud they shall profitably learne. they may indeed fulfill the same. Looke O Lord, mercifully vpon them from heauen, and blesse them. And as thou diddest send thy blessing vpon Abraham and Sara to their great comfort: so boughsafe to send thy blessing vpon these thy seruants, that they obeying thy will, and alway being in safety vnder thy protection, may abide in thy loue vnto their liues end, through Iesus Christ our Lord. Amen.

¶ This prayer next following shall be omitted, where the woman is past childbirth.

O Mercifull Lord and heauenly Father, by whose gracious gift mankinde is increased: we beseech thee assist with thy blessing these two persons, that they may both be fruitfull in procreation of children, and also liue together so long in godly loue and honesty, that they may see their childrens children vnto the third and fourth generation, vnto thy prayse and honour, through Iesus Christ our Lord. Amen.

O God, which by thy mighty power hast made all things of nought, which also after other things set in order diddest appoint, that out of man, created after thine owne image a similitude, woman should take her beginning, and knitting them together, diddest teach that it should neuer be lawfull to put asunder those whom thou by Matrimony haddest made one, O God which hast consecrated the state of Matrimony to such an excellent mystery, that in it is signified and represented the spirituall marriage and unitie betwixt Christ and his Church: Looke mercifully vpon these thy seruants, that both this man may loue his wife according to the word, as Christ did loue his spouse the Church, who gaue himselfe for

## Of Matrimony.

for it louing and cherishing it euen as his owne flesh,  
and also that this woman may be louing and amia-  
ble to her husband as Rachel, wise as Rebecca, faith-  
full and obedient as Sara, and in all quietnesse, so-  
ber, and peace, be a follower of holy and godly ma-  
trons. O Lord blesse them both, and graunt them to  
inherite thy everlasting kingdome, through Iesus  
Christ our Lord, Amen.

¶ Then shall the Priest say.

**A** Almighty God, which at the beginning did create  
our first parents Adam and Eue, and did sanctifie  
and ioyne them together in marriage: powre vpon  
you the riches of his grace, sanctifie and blesse you  
that ye may please him both in body and soule, and  
live together in holy loue vnto your liues end. Amen.

¶ Then shall begin the Communion. And after the Gospel  
shalbe said a Sermon, wherein ordinarily, so oft as there is  
any marriage, the office of a man and wife shalbe decla-  
red, according to holy Scripture. Or if there be no Ser-  
mon, the Minister shall reade this that followeth.

**A** I ye which be married, or which intend  
to take the holy estate of Matrimony  
vpon you, heare what holy Scripture  
doeth say as touching the duety of hus-  
bands toward their wiues, and wiues  
towards their husbands.

¶ S. Paul in his Epistle to the Ephesians the fifth  
Chapter, doeth giue this commandement to all mar-  
ried men, Ye husbands, loue your wiues, euen as  
Christ loued the Church, and hath giuen himselfe for  
it, to sanctifie it, purging it in the fountaine of wa-  
ter, through the word, that he might make it pure  
him-



## Of Matrimony.

himselfe a glorious Congregation, not hauing spot or wrinkle, or any such thing, but that it should be holy and blamelesse. So men are bound to loue their owne wiues, as their owne bodie. Hee that loueth his owne wife, loueth himselfe: for neuer did any man hate his owne flesh: but nourisheth and cherisheth it, euen as the Lord doeth the Congregation: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leaue father and mother, and shall be ioyned vnto his wife, and they thow shall be one flesh. This mysterie is great: but I speake of Christ, and of the Congregation. Nevertheless, let every one of you so loue his owne wife, euen as himselfe.

Colof. 3.

Likewise the same S. Paul writing to the Colossians, speaketh thus to all men that be married. Vee men loue your wiues, and bee not bitter vnto them.

1. Pet. 3.

Heere also what S. Peter the Apostle of Christ, which was himselfe a married man, sayth vnto all men that are married. Vee husbands, dwell with your wiues according to knowledge, giuing honour vnto the wife as vnto the weaker vessell, and as helres together of the grace of life, so that your prayers be not hindered.

Hitherto ye haue heard the duety of the husband toward the wife. Now likewise yee wiues heare and learne your duetys towards your husbands, euen as it is plainly set forth in holy Scripture.

Eph. 5.

S. Paul in the forenamed Epistle to the Ephesians teacheth you thus: Vee women submit your selues vnto your owne husbands, as vnto the Lord. For the husband is the wiues head, euen as Christ is the head of the Church, and hee is also the Saviour of the whole body.

There

## Of Matrimonic.

Therefore as the Church or Congregation is sub-  
ject unto Christ: So likewise let the wives also be in  
subjection to their owne husbands in all things. And  
again he saith, Let the wife reuerence her husband.  
And in his Epistle to the Colossians S. Paul giueth Colof. 3.  
you this short lesson, Ye wives, submit your selues  
vnto your owne husbands, as it is conuenient in the

Saint Peter also doeth instruct you very godly, 1. Pet. 3,  
thus saying, Let wines be subject to their owne hus-  
bands, to what if any obey not the word, they may be  
winne without the word, by the conuersation of the  
wives, while they behold your chaste conuersation  
coupled with feare. whose apparell let it not be out-  
ward with braided haire, and trimming about with  
gold, either by putting on of gorgeous apparell: but  
let the hid man which is in the heart, be without all  
corruption, so that the spirit be milde & quiet, which  
is a precious thing in the sight of God. For after this  
manner in the old time did the holy women which tru-  
sted in God, apparell themselves, being subject to  
their owne husbands: As Sara obeyed Abraham,  
calling him Lord, whose daughters ye are made do-  
ing well, and not being dismayed with any feare.

¶ The newe married persons the same day of their mar-  
riage, must receiue the holy Communion.

¶ The

## The order for the visitation of the sicke.

The Priest entring into the sicke persons house shal say,  
Peace be in this house, and to all that dwell in it.  
When he commeth into the sick mans presence, he shall say, kneeling downe.

**R**emember not Lord our iniquities, nor the iniquities of our forefathers. Spare vs good Lord: spare thy people who thou hast redeemed with thy most precious blood, and be not angry with vs for ever.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

Our Father which art in heauen, ac.

And leade vs not into temptation.

Answer.

But deliuer vs from euil. Amen.

Minister.

O Lord saue thy seruant.

Answer.

which putteth his trust in thee.

Minister.

Send him helpe from thy holy place.

Answer.

And euermore mightily defend him.

Minister.

Let the enemye haue none aduantage of him.

Answer.

For the wicked appoach to hurt him.

Minister.

Be vnto him, O Lord, a strong Towre.

Answer.

From the face of his enemy.

Minister.

## The visitation of the sicke.

**Minister.** **Lord heare our prayers.**

**Answer.**

**And let our cry come vnto thee.**

**Minister.**

**Lord looke downe from heauen, behold vltice and releiue this thy seruant. Looke vpon him with the eyes of thy mercy, giue him comfort and sure confidence in thee, defend him from the danger of the tyme, and keepe him in perpetuall peace and safety, through Iesus Christ our Lord. Amen.**

**Care vs.** Almighty and most mercifull God and Saviour, extend thine accustomed goodnesse to this thy seruant, which is grieved with sicknesse: visite him O Lord, as thou diddest visite Peters wines mother, and the Captaines seruant. So visite and restore to this sicke person his former health, (if it be thy will) or else giue him grace so to take thy visitation, that after this painefull life ended, he may dwell with thee in life everlasting. Amen.

¶ Then shall the Minister exhort the sicke person after this forme, or otherlike.

**D**earely beloued, know this, that Almighty God is the Lord of life and death, and ouer all things to them pertaining, as youth, strength, health, age, weakenesse and sicknesse. Wherefore, whatsoeuer your sicknesse is, know you certainly, that it is Gods visitation. And for what cause soeuer this sicknesse is sent vnto you, whether it be to try your patience for the example of others, and that your faith may be found in the day of the Lord laudable, glorious, and honourable, to the increase of glory and endlesse felicity, or else it be sent vnto you to correct and amend in you whatsoeuer doth offend the eyes of your heauenly father: know you certainly, that if you truly repent.

## The visitation of the sicke.

pent you of your sinnes, and beare your sicknesse patiently, trusting in Gods mercy, for his deare Sonne Iesus Christs sake, and render vnto him humble thanks for his fatherly visitation, submitting your selfe wholly vnto his wil, it shall turne to your profit, and helpe you forward in the right way that leadeth vnto euerlasting life.

¶ If the person visited be very sicke, then the Curate may end his exhortation in this place.

**T**Ake therefore in good worth the chastisement of the Lord. For whom the Lord loveth, he chastiseth: yea, as S. Paul saith, he scourgeth euery sonne which he receiueth. If ye endure chastisement, he offereth himselfe vnto you, as vnto his owne children: what sonne is he that the father chastiseth not? If ye be not vnder correction (whereof all true children are partakers) then are yee bastards and not children. Therefore seeing that when our carnall fathers doe correct vs, we reuerently obey them: shall wee not now much rather be obedient to our spirituall father, and so liue? And they for a few dayes do chastise vs after their owne pleasure: but he doeth chastise vs for our profit, to the intent hee may make vs partakers of his holinesse. These words, good brother, are Gods words, and written in holy Scripture for our comfort and instruction, that we should patiently and with thanksgiuing beare our heavenly fathers correction, whensoever by any manner of aduersitie it shall please thy gracious goodnesse to visit vs. And there should bee no greater comfort to Christian persons, then to be made like vnto Christ, by suffering patiently aduersities, troubles, and sicknesses. For he himselfe went not by to ioy, but first he suffered paine, he entred not into his glory, before he was crucified, so truly our way to eternall ioy is to suffer here with Christ



## The visitation of the sicke.

Christ, and our dooze to enter into eternall life is, gladly to die with Christ, that wee may rise againe from death, and dwell with him in euermlasting life. Now therefore, taking your sickenesse, which is thus mortallable for you, patiently, I exhort you in the Name of God, to remember the profession which you made vnto God in your Baptisme. And forasmuch as after this life, there is account to bee giuen vnto the righteous Iudge, of whom all must bee iudged without respect of persons: I require you to examine your selfe and your state, both toward God and man, so that accusing and condemning your selfe for your owne faults, you may finde mercy at our heavenly fathers hand for Christs sake, and not bee accused and condemned in that fearefull iudgement: therefore I shall shortly rehearse the articles of our faith, that you may knowe whether you doe beleeeue as a Christian man should or no.

¶ Here the Minister shall rehearse the Articles of the faith, saying thus,

**D**oest thou beleeeue in God the Father Almighty,  
Ac. As it is in Baptisme.

Then shall the Minister examine whether he be in chaunce with all the world, exhorting him to forgiue from the bottome of his heart all persons that haue offended him, and if he haue offended other, to aske them forgiuenesse: and where he hath done wrong or iniury to any man, that he make amends to the vttermost of his power. And if he haue not afore disposed of his goods, let him then make his will, and also declare his debts, what he oweth, and what is owing vnto him, for discharging of his conscience, and quietnesse of his executors. But men must bee oft admonished that they set an order for their temporall goods and lands, when they be in health.

These wordes before rehearsed may be said, before the  
T Minister

## The visitation of the sicke.

Minister begin his prayer, as he shall see cause. The Minister may not forget nor omit to moue the sicke person, and that most earnestly, to liberalitie toward the poore. Here shall the sicke person make a special confession, if he feele his conscience troubled with any waighty matter. After which confession, the Priest shall absolue him after this sort.

**O**ur Lord Iesus Christ, who hath left power to his Church to absolue all sinners which truly repent & beleue in him, of his great mercie forgive thee thine offences: and by his authoritie committed vnto mee, I absolue thee from all thy sinnes, in the Name of the father, and of the Sonne, and of the holy Ghost Amen.

¶ And then the Priest shall say the Collect following.

¶ Let vs pray,

**O** most mercifull God, which according to the multitude of thy mercies doest so put away the sinnes of those which truly repent, that thou rememberest them no more, open thine eye of mercie vpon this thy seruant, who most earnestly desireth pardon and forgiveness. Renew in him, most loving father, whatsoeuer hath been decayed by the fraud and malice of the deuill, or by his owne carnall will and frailtynesse, preserve and continue this sicke member in the vnitie of the Church, consider his contrition, accept his teares, allwaie his paine, as shall bee seene to thee most expedient for him. And forasmuch as hee putteth his full trust onely in thy mercy, impute not vnto him his former sinnes, but take him vnto thy fauour, through the merits of thy most dearly beloved Sonne Iesus Christ, Amen.

¶ Then shall the Minister say this Psalmc.

In te Do-  
mine spe-  
raui. psal.  
71.

**R**ee thee, O Lord, haue I put my trust, let me neuer be put to confusion: but rid mee, and deliuer mee in thy righteousness, incline

## The visitation of the sicke.

cline thine eare vnto me, and saue me.

Be thou my strong hold, whereunto I may alway resort: thou hast promised to helpe mee, for thou art my house of defence, and my castle.

Deliver me, O my God, out of the hand of the wicked: out of the hand of the unrighteous and cruell man.

For thou, O Lord God, art the thing that I long for: thou art my hope euen from my youth.

Through thee haue I bene holden vp euer since I was borne: thou art he that tooke me out of my mothers wombe, my praise shall alway be of thee.

I am become as it were a monster vnto many: but my sure trust is in thee.

O let my mouth bee filled with thy praise: that I may sing of thy glory and honour all the day long.

Cast mee not away in the time of age: forsake mee not when my strength faileth me.

For mine enemies speake against me, and they that lay wait for my soule, take their counsaile together, saying: God hath forsaken him, persecute him and take him, for there is none to deliuer him.

Be not farre from me, O God: my God haste thee to helpe me.

Let them be confounded & perish, that are against my soule: let them be couered with shame and dishonour, that seeke to doe me euill.

As for mee, I will patiently abide alway: and will praise thee more and more.

My mouth shall dayly speake of thy righteousness and saluation: for I know no end thereof.

I will goe forth in the strength of the Lord God: and will make mention of thy righteousness onely.

Thou, O God, hast taught me from my youth by thy commandments: therefore wil I tel of thy wonderful works.

## The visitation of the sicke.

For sake mee not, O God, in mine olde age, when I am gray headed: buttill I haue shewed thy strength vnto this generation, and thy power to all them that are yet for to come.

Thy righteousnesse, O God, is very high, & great things are they that thou hast done: O God, who is like vnto thee?

O what great troubles and aduersities hast thou shewed me: and yet diddest thou turne & refresh mee: yea, & broughtest me fro the deep of the earth againe.

Thou hast brought me to great honour: and comforted me on euery side.

Therefore will I praise thee & thy faithfulness, O God, playing vpon an instrument of musick: vnto thee will I sing vpon the harpe, O thou holy one of Israel.

My lips will be faine when I sing vnto thee: and so will my soule whom thou hast deliuered.

My tongue also shall talke of thy righteousnes all the day long: for they are confounded, and brought vnto shame, that seeke to doe me euill.

Glorie be to the Father, &c. As it was in the, &c.

¶ Adding this.

O Saviour of the world, saue vs, which by thy crosse and precious blood hast redeemed vs, helpe vs, we beseech thee, O God.

¶ Then shall the Minister say.

The Almighty Lord, which is a most strong tower to all them that put their trust in him, to whom all things in heauen, in earth, and vnder the earth do bow and obey, bee now and euermore thy defence, and make thee know and feele, that there is none other name vnder heauen given to man, in whom and through whom thou mayest receiue health and saluation, but onely the Name of our Lord Iesus Christ. Amen.

¶ The

## The Communion of

the sicke.

**F**Orasmuch as all mortal men be subiect to many sudden perils, diseases, and sicknesses, and euer vncertaine what time they shal depart out of this life: therefore to the intent they may be alwayes in a readinesse to die whensoever it shal please Almighty God to call them, the Curates shal diligently sit to time to time, but specially in the plague time exhort their Parishioners, to the oft receiuing (in the Church) of the holy Communion of the body and blood of our Saviour Christ: which if they doe, they shal haue no cause in their sudden visitation to be vnquiet for lacke of the same. But if the sicke person be not able to come to the Church, and yet is desirous to receiue the Communion in his house, then he must giue knowledge ouer night, or els early in the morning, to the Curate, signifying also how many be appointed to communicate with him, and hauing a conuenient place in the sicke mans house, wherethe Curate may reuerently minister, and a good number to receiue the Communion with the sicke person, with all things necessary for the same, he shall there minister the holy Communion.

The Collect.

**A**lmightie euerliuing God, maker of mankinde, which doest correct those whom thou doest loue, and chastisest euery one whom thou doest receiue: we beseech thee to haue mercy vpon this thy seruant, visited with thine hand, and to grant that he may take his sickness patiently, and recover his bodily health if it bee thy gracious will, and whensoever his soule shall depart from the body, it may be without spot presented vnto thee, through Iesus Christ our Lord. Amen.

The Epistle.

**M**en, dispise not the correction of the Lord, neither faint when thou art rebuked of him. For whom the Lord loueth, him hee correcteth



## The Communion of the sicke.

correcteth: Yea, and he scourgeth every sonne whom he receiueth.

The Gospel.

John 5.

**V**erely I say vnto you, he that heareth my word, and beleueth on him that sent me, hath euermlasting life, and shall not come into damnation, but passeth from death vnto life.

¶ At the time of the distribution of the holy Sacrament, the Priest shall first receiue the Communion himselfe and after minister vnto them that be appointed to communicate with the sicke. But if any man, either by reason of extremitie of sickenesse, or for want of warning in due time to the Curate, or for lacke of company to receiue with him, or by any other iust impediment do not receiue the Sacrament of Christs body and blood: then the Curate shall instruct him, that if he doe truely repent him of his sinnes, and stedfastly beleue that Iesus Christ hath suffered death vpon the Crosse for him, and shed his blood for his redemption, earnestly remembering the benefits hee hath thereby, and giuing him hearty thanks therefore, hee doeth eate and drinke the body and blood of our Sauour Christ, profitably to his soules health, although he do not receiue the Sacrament with his mouth.

¶ When the sicke person is visited, and receiueth the holy Communion all at one time, then the Priest for more expedition, shall cut off the forme of the visitation at the Psalme **In thee O Lord haue I put my trust,** and goe straight to the Communion.

¶ In the time of plague, sweat, or such otherlike contagious times of sicknesses, or diseases, when none of the Parish or neighbours can bee gotten to communicate with the sicke in their houses, for feare of the infection, vpon speciall request of the diseased, the Minister may alonely communicate with him.

¶ The

## The order for the buriall of the dead.

The Priest meeting the corps at the Church stile, shall say, or els the Priest and Clerks shall sing, and so goe ci-  
ther into the Church, or towards the graue.

**I** Am the resurrection & the life, saith the Iohn 11.  
Lord. See that beleeueth in mee, yea,  
though hee were dead, yet shall hee liue.  
And whosoever liueth and beleueneth  
in me, shall not die for euer.

I know that my Redeemer liueth, and that I shall Iob 19.  
rise out of the earth in the last day, and shall see co-  
rured againe with my skinne, and shall see God in  
my flesh: yea, and I my selfe shall behold him, not with  
other, but with these same eyes.

**W**ee brought nothing into this world, neither I. Tim. 6  
may we cary any thing out of this world. The Iob 1.  
Lord giueth, and the Lord taketh away. Euen as it  
pleaseth the Lord, so commeth things to passe: Bles-  
sed be the Name of the Lord.

¶ When they come to the graue, while the corps is made  
ready to be layd into the earth, the Priest shall say, or the  
Priest and Clearkes shall sing.

**M**an that is borne of a woman, hath but a short Iob 14.  
time to liue, and is full of misery. See commeth  
by, and is cut downe like a flowre, he fleeth as it were  
a shadow, and neuer continueth in oue stay. In the  
middest of life we be in death: of whom may we seeke  
for succour but of thee, O Lord, which for our sinnes  
justly art displeased: Yet, O Lord God most holy, O  
Lord most mighty, O holy and most mercifull Saut-  
our, deliuer vs not into the bitter paines of eternall  
death. Thou knowest Lord the secrets of our hearts,  
but not by thy mercifull eyes to our prayers: but  
spare vs Lord most holy, O God most mightie, O  
holy

## At the buriall of the dead.

holy and mercifull Sauour, thou most worthy Judge eternall, suffer vs not at our last houre for any paines of death to fall from thee.

¶ Then while the earth shalbe cast vpon the body by some standing by, the Priest shall say,

**F**oasmuch as it hath pleased Almighty God of his great mercie, to take vnto himselfe the soule of our deare brother here departed, wee therefore commit his body to the ground, earth to earth, ashes to ashes, dust to dust, in sure and certaine hope of resurrection to eternall life, through our Lord Iesus Christ, who shal change our vile body, that it may be like vnto his glorious body, according to the mightie working, whereby he is able to subdue all things to himselfe.

¶ Then shall be sayd or sung.

**I** heard a voyce from heauen, saying vnto me, write, from hence forth blessed are the dead which die in the Lord. Euen so saith the Spirit, that they rest from their labours.

¶ Then shal folow this Lesson taken out of the 15 Chapter to the Corinthians, the first Epistle.

**C**hrist is risen from the dead, & become the first fruits of them that sleepe. for by a man came death, and by a man came the resurrection of the dead. for as by Adam all die, euen so by Christ shal all be made alliue, but euery man in his owne order. The first is Christ, then they that are Christles at his comming: then commeth the ende, when hee hath deliuered vp the kingdome to God the father, when he hath put downe all rule, and all authoritie and power. for he must reigue till he haue put all his enemies vnder his feete. The last enemy that shal be destroyed, is death. for hee hath put all things vnder his feete. But when hee sayeth, All things are put vnder him: it is manifest, that hee is accepted that

## At the buriall of the dead.

that hath put all things vnder him: when all things  
are subdued vnto him, then shal the Sonne also him-  
selfe bee subiect vnto him that put all things vnder  
him, that God may bee al in all. Els what doe they  
which are baptized ouer the dead, if the dead rise not  
again: why are they then baptized ouer them? yea,  
and why stand wee alway then in iopardy? By our  
reioycing which I haue in Christ Iesu our Lord, I  
die daily. That I haue fought with beastes at Epe-  
sus after the maner of men, what aduantage it me,  
if the dead rise not againe? Let vs eate and drinke, for  
to morrow we shal die. Be not ye deceiued, euill words  
corrupt good manners. Awake truely out of sleepe,  
and sinne not. For some haue not the knowledge of  
God: I speake this to your shame. But some man  
will say, How rise the dead? with what body shal  
they come? Thou foole, that which thou sowest, is  
not quickened except it die. And what sowest thou?  
Thou sowest not that body that shal bee, but bare  
corne, as of wheate, or some other: but God giueth it  
a body at his owne pleasure, to euery seed his owne  
body. All flesh is not one maner of flesh: but there is  
one maner of flesh of men, another maner of flesh of  
beastes, another of fishes, another of birds. There are  
also celestiaall bodies, and there are bodies terrestriall.  
But the glory of the celestiaall is one, and the glory of  
the terrestriall is another. There is one maner glory  
of the Sunne, and another glory of the Moone, and  
another glory of the Starres. For one starre diffe-  
reth from another in glory. So is the resurrection of  
the dead. It is sown in corruption, it riseth againe  
in incorruption. It is sown in dishonour, it riseth  
againe in honour. It is sown in weakenesse, it riseth  
againe in power. It is sown a naturall body, it ri-  
sith againe a Spirituall body. There is a naturall  
body,

## At the buriall of the dead.

body, and there is a spirituall body: as it is also written, The first man Adam was made a liuing soule, and the last Adam was made a quickening spirit. Nowbeit, that is not first which is spirituall, but that which is naturall, and then that which is spirituall. The first man is of the earth, earthy. The second man is the Lord from heauen, heavenly. As is the earthy, such are they that be earthy. And as is the heavenly, such are they that are heavenly. And as wee haue borne the image of the earthy, so shall wee beare the image of the heavenly. This say I brethren, that flesh and blood cannot inherite the kingdom of God, neither doth corruption inherite incorruption. Behold, I shew you a myserie. We shall not all sleepe: but we shall all be changed, & that in a moment, in the twinkling of an eye, by the last trumpe. For the trumpe shall blow, and the dead shall rise incorruptible, and we shalbe changed: For this corruptible must put on incorruption, and this mortal must put on immortallitie. When this corruptible hath put on incorruption, and this mortal hath put on immortality, then shalbe brought to passe the saying that is written: Death is swallowed vp into victorie: Death, where is thy sting? Hell where is thy victorie? The sting of Death is sinne, and the strength of sinne is the Law. But thanks be vnto God which hath giuen vs victorie through our Lord Iesus Christ. Therefore my deare brethren, bee ye stedfast and immoueable, alwayes rich in the worke of the Lord, forasmuch as ye know, how that your labour is not in vaine in the Lord.

¶ The Lesson ended, the Priest shall say.

Lord haue mercie vpon vs.  
Christ haue mercy vpon vs.  
Lord haue mercy vpon vs.

¶ Our



## At the buriall of the dead.

Our father, which art in heauen, &c.

And lead vs not into temptation.

Answer.

But deliuer vs from euill, Amen.

Priest.

**A**lmighty God, with whom doe liue the spirits of them that depart hence in the Lord, and in whom the soules of them that be elected, after they be deliuered from the burde of the flesh, be in ioy and felicity: we giue thee hearty thanks, for that it hath pleased thee to deliuer this (P) our brother out of the miseries of this sinfull world, beseeching thee, that it may please thee of thy gracious goodnesse, shortly to accomplish the number of thine elect, and to hasten thy kingdome, that wee with this our brother, and al other departed in the true faith of thy holy Name, may haue our perfect consummation and blisse, both in body and soule, in thy eternall and euerlasting glory, Amen.

The Collect.

**O** Mercifull God, the father of our Lord Iesus Christ, who is the resurrection and the life, in whom whosoever beleueth, shall liue, though hee die, and whosoever liueth and beleueth in him, shall not die eternally, who also taught vs by his holy Apostle Paul, not to bee sozr as men without hope, for them that sleepe in him: wee meekely beseech thee, O father, to raise vs from the death of sinne vnto the life of righteousness, that when we shall depart this life, we may rest in him, as our hope is this our brother doeth, and that at the generall resurrection in the last day, wee may bee found acceptable in thy sight, and receiue that blessing which thy welbeloued Sonne shal then pronounce to al that loue and feare thee, saying, Come yee blessed children of my father, receiue

## Churching of women.

receiue the kingdome prepared for you from the beginning of the world. Grant this, we beseech thee, O mercifull father, through Iesus Christ our mediator and redeemer. Amen.

## The thankesgiuing of women after Childbirth, commonly called, The Churching of women.

¶ The woman shall come into the Church, and there shall kneele downe in some convenient place, nigh vnto the place where the Table standeth, and the Priest standing by her, shall say these wordes, or such like, as the case shall require.



As much as it hath pleased Almighty God of his goodnesse to giue you safe deliuerance, and hath preserved you in the great danger of childbirth: yee shall there foregiue hearty thanks vnto God, & pray.

Then shall the Priest say this Psalm.

Psal. 121.



I haue lifted vp mine eyes vnto the hilles: from whence commeth my helpe.

My helpe commeth euen from the Lord: which hath made heauen and earth.

He will not suffer thy foot to be moued: and he that keepeth thee will not sleepe.

Behold, he that keepeth Israel: shall neither slumber nor sleepe.

The Lord himselfe is thy keeper: the Lord is thy defence vpon thy right hand.

So that the Sunne shall not burne thee by day: nor the Moone by night.

The Lord shall preserve thee from all euill: yea, it is euen he that shall keepe thy soule.

The

## Churching of women.

The Lord shall preserve thy going out, & thy coming in: from this time forth for evermore.

Glorie be to the father, &c. As it was in the &c.  
Lord haue mercy vpon vs.

Christ haue mercy vpon vs.  
Lord haue mercy vpon vs.

Our father which art in heauen, &c.  
And leade vs not into temptation.

Answer.

But deliuer vs from euill. Amen.

Priest.

O Lord saue this woman thy seruant.

Answer.

which putteth her trust in thee.

Priest.

Be thou to her a strong tower.

Answer.

from the face of her enemye.

Priest.

Lord heare our prayer.

Answer.

And let our cry come vnto thee.

Priest.

¶ Let vs pray.

O Almighty God, which hast deliuered this woman thy seruant from the great paine and perill of childbirth: grant, we beseech thee, most mercifull father, that shee through thy helpe may both faithfully liue and walke in her vocation: according to thy will in this life present, and also may bee partaker of everlasting glory in the life to come, through Iesus Christ our Lord. Amen.

¶ The woman that commeth to giue her thanks, must offer accustomed offerings: and if there be a Communion, it is conuenient that shee receiue the holy Communion.

¶ A

## A Commination against sinners, with certaine prayers to be vsed diuers times in the yeere.

¶ After morning prayer, the people being called together by the ringing of a Bell, and assembled in the Church, the English Letanie shall bee said, after the accustomed maner: which ended, the Priest shall goe into the Pulpit, and say thus.

**B**ethzen, in the Primitive Church there was a godly discipline, that at the beginning of Lent such persons as were notorious sinners, were put to open penance, & punished in this world, that their soules might bee saued in the day of the Lord: and that other admonished by their example, might be the more afraid to offend.

In the stead whereof, until the said discipline may be restored againe, (which thing is much to bee wished) it is thought good, that at this time in your presence should bee read the generall sentences of Gods cursing against impenitent sinners, gathered out of the xxvii. Chapter of Deuteronomie, and other places of Scripture: and that ye should answer to euery sentence, Amen: to the intent that you, being admonished of the great indignation of God against sinners: may the rather be called to earnest and true repentance, and may walke more warily in these dangerous dayes, fleeing from such vices, for the which pee affirme with your owne mouthes, the curse of God to be due.

Cursed is the man that maketh any carved or molten image, an abomination to the Lord, the worke of the hands of the craftsman, and putteth it in a secret place to worship it.

And

## A Commination.

And the people shall answer, and say.

Amen.

Minister.

Curled is he that curseth his father and mother.

Answer.

Amen.

Minister.

Curled is he that remoueth away the marke of his neighbours land.

Answer.

Amen.

Minister.

Curled is hee that maketh the blinde to goe out of his way.

Answer.

Amen.

Minister.

Curled is hee that letteth in iudgement the right of the stranger, of them that be fatherlesse and of widows.

Answer.

Amen.

Minister.

Curled is he that smiteth his neighbour secretly.

Answer.

Amen.

Minister.

Curled is he that lieth with his neighbours wife.

Answer.

Amen.

Minister.

Curled is he that taketh reward to slay the soule of innocent blood.

Answer.

Amen.

Minister.



## A Commination.

Minister.

Cursed is he that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord.

Answer.

Amen.

Minister.

Cursed are the vnmercifull, the fornicatours, adulterers, and the couetous persons, the worshippers of images, slanderers, drunkards, and extortioners.

Answer.

Amen.

Minister.

**N**OW, seeing that all they be accursed (as the Prophet Dauid beareth witnesse) which \* doe erre and goe astray from the commandements of God, let vs (remembryng the dreadfull iudgement hanging ouer our heads, and being alwayes at hand) returne vnto our Lord God with all contrition & meekenesse of heart, bewailing and lamenting our sinfull life, knowledging and confessing our offences, and seeking to bring forth worthy fruits of penance.

**Matth. 3.** \* For now is the axe put vnto the root of the trees, so that euery tree, which bringeth not forth good fruit, is hewen downe, and cast into the fire.

**Heb 11.** \* It is a fearefull thing to fall into the hands of the liuing God: he shall powre downe raine vpon the sinners, \* srares, fire and brimstone, storme and tempest, this shall be their portion to drinke. For loe, \* the Lord is come out of his place, to visit the wickednesse of such as dwell vpon the earth. But \* who may abide the day of his coming? who shall be able to endure when he appeareth? \* His fan is in his hand, and he will purge his floore, and gather his wheat into the barn, but he will burne the chaffe with vnquenchable

**Psal. 11.**

**Esa. 26.**

**Mala. 3.**

**Matth. 3**

## A Commination.

quenahable fire. \* The day of the Lord commeth as a  
 thief in the night: and when men shall say, Peace,  
 and all things are safe, then shall sudden destruction  
 come vpon them, as sorrow commeth vpon a woman  
 trauailing with childe, & they shall not escape. Then  
 shall \* appeare the wrath of God in the day of ven-  
 geance, which obstinate sinners through the stub-  
 burnesse of their heart, haue heaped vnto themselves,  
 which despised the goodnesse, patience, and long suf-  
 ferance of God, when hee called them continually to  
 repentance. \* Then shall they call vpon me, saith the  
 Lord, but I will not heare, they shall seeke mee ear-  
 ly, but they shall not finde mee, and that because they  
 hated knowledge, and receiued not the feare of the  
 Lord, but abhorred my counsell, and despised my cor-  
 rection. Then shall it bee too late to knocke, when the  
 doore shall bee shut, and too late to cry for mercie,  
 when it is the time of Justice. O terrible voyce of  
 iudgement, which shall be pronounced vpon  
 them, when it shall be said vnto them, \* Goe ye cursed  
 into the fire euerlasting, which is prepared for the de-  
 uill and his angels.

1. Thel. 5

Rom. 2.

Prou. 1.

Matt. 25

Therefore brethren, take wee heed betime, while  
 the day of saluation lasteth, for the night commeth  
 when none can worke: but \* let vs while we haue the  
 light, beleeue in the light, and walke as the children  
 of the light, that we be not \* cast into utter darknesse,  
 where is weeping and gnashing of teeth. Let vs not  
 despise the goodnesse of God, which calleth vs merci-  
 fully to amendment, and of his endlesse pittie promi-  
 seth vs forgiveness of that which is past, if with a  
 whole minde and true heart wee returne vnto him,  
 \* for though our sinnes be as red as scarlet, they shall  
 be as white as snow: and though they be like purple,  
 yet shall they be as white as wool.

2. Cor. 6,

John 9.

Matth. 25

Esa. 1.

¶

\* Turne

## A Commination.

**Ezec. 28.**

\* Turne you cleane, saith the Lord, from all your wickednesse, and your sinne shall not be your destruction.

Cast away from you all your iniquities that ye haue done, make you new hearts, and a new spirit. Wherefore will ye die, O ye house of Israel, seeing that I haue no pleasure in the death of him that dieth, saith the Lord God: turne you then, and ye shall liue.

**[1. Iohn 2.]**

\* Although we haue sinned, yet haue we an advocate with the Father, Iesus Christ the righteous, and he it is that obtineth grace for our sinnes.

**Esay 53.**

\* For hee was wounded for our offences, and smitten for our wickednes. Let vs therefore returne vnto him, who is the mercifull receiver of all true penitent sinners, assuring our selues that hee is ready to receiue vs, and most willing to pardon vs, if we come to him with faithfull repentance, if we will submit our selues vnto him, and from henceforth walke in

**Matth. 11**

his wayes, \* if wee will take his easie yoke and light burden vpon vs, to follow him in lowlines, patience, and charitie, and be ordered by the gouernance of his holy Spirit, seeking alwayes his glory, and seruing him duely in our vocation, with thanksgiving. This if we doe, Christ will deliuer vs from the curse of the Law, and from the extreme malediction which shall light vpon them that shall be set on the left hand, and hee will set vs on his right \* hand, and giue vs the blessed benediction of his Father, commanding vs to take possession of his glorious kingdome, vnto the which hee vouchsafe to bring vs all, for his infinite mercy. Amen.

**Matth. 25**

¶ Then shall they all kneele vpon their knees, & the Priest & Clerkes kneeling (where they are accustomed to say the Letany) shall say this Psalm, *Miserere mei Deus,*

*Au*

## A Commination.

**H**ave mercy vpon mee, O God, after thy great goodnesse: according to the multitude of thy mercies doe away mine offences.

Miserere  
mei Deus  
Psal, 51.

Wash mee thoroughly from my wickednesse: and cleane me from my sinne.

For I knowledg my faults: and my sinne is euer before me.

Against thee onely haue I sinned, and done this euill in thy sight: that thou mightest be iustified in thy saying, and cleare when thou art iudged.

Behold, I was shapen in wickednes: and in sinne hath my mother conceived me.

But loe, thou requirest trueth in the inward parts: and shalt make me to vnderstand wisdomes secretly.

Thou shalt purge me with Hyssope, and I shall be cleane: thou shalt wash me, and I shall be whiter then snow.

Thou shalt make mee heare of ioy and gladnesse: that the bones which thou hast broken may reioyce.

Turne thy face from my sinnes: and put out all my wickednes.

Make me a cleane heart, O God: and renew a right spirit within me.

Cast me not away from thy presence: and take not thy holy Spirit from me.

Giue mee the comfort of thy helpe againe: and stablish me with thy free spirit.

Then shall I teach thy wayes vnto the wicked: and sinners shall be conuerted vnto thee.

Deliver mee from bloodguiltinesse, O God, thou that art the God of my health: and my tongue shall sing of thy righteousness.

Thou shalt open my lips, O Lord: my mouth shall shew thy praise.

## A Communion.

For thou desirest no sacrifice, else would I giue it thee: but thou delightest not in burnt offering.

The sacrifice of God is a troubled spirit: a broken and contrite heart. O God, shalt thou not despise.

O be favourable and gracious vnto Sion: build thou the walles of Hierusalem.

Then shalt thou be pleased with the sacrifice of righteousness, with the burnt offerings and oblations: then shall they offer yong bullockes vpon thine Altar.

Glorie be to the Father, &c. As it was, &c.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

Our Father which art in heauen, &c.

And leade vs not into temptation.

Answer.

But deliuer vs from euill.

Minister.

O Lord saue thy seruants.

Answer.

Which put their trust in thee.

Minister.

Sende vnto them helpe from aboue.

Answer.

And euermore mightily defend them.

Minister.

Helpe vs, O God, our Saviour.

Answer.

And for the glory of thy Names sake deliuer vs, be mercifull vnto vs sinners for thy Names sake.

Minister.

O Lord heare our prayers.

Answer.

And let our cry come vnto thee.

¶ Let.



## A Commination.

¶ Let vs pray.

○ Lord we beseech thee mercifully heare our prayers, and spare al those which confesse their sinnes to thee, that they, whose consciences by sinne are accused, by thy mercifull pardon may bee absolved, through Christ our Lord. Amen.

○ Most mightie God and mercifull father, which hast compassion of all men, and hatest nothing that thou hast made, which wouldest not the death of a sinner, but that he should rather turne from sinne, and be saued: mercifully forgive vs our trespasses, receive and comfort vs, which be grieved and wearied with the burthen of our sinne. Thy propertie is to haue mercy, to thee onely it appertaineth to forgive sinnes. Spare vs therefore, good Lord, spare thy people whom thou hast redeemed: enter not into iudgement with thy seruants, which be vile earth and miserable sinners: but so turne thine eye from vs, which meekely knowledg our vilenesse, and truely repent vs of our faults: so make haste to helpe vs in this world, that we may ever liue with thee in the world to come, through Jesus Christ our Lord. Amen.

¶ Then shall the people say this that followeth, after the Minister.

Turne thou vs, O good Lord, & so shall we be turned: be fauourable, O Lord, be fauourable to thy people, which turne to thee in weeping, fasting, and praying: for thou art a mercifull God, full of compassion, long suffering, and of great pittie. Thou sparest when we deserue punishment, and in thy wrath thinkest vpon mercy. Spare thy people, good Lord, spare them, and let not thine heritage be brought to confusion. Heare vs, O Lord, for thy mercy is great, and after the multitude of thy mercies looke vpon vs.

F I N I S.

V 3

¶ A prayer

## Godly prayers.

A prayer necessary for all persons.



Most mercifull God, I a wretched sinner acknowledge my selfe bound to keep thy holy Commandements, but yet unable to performe them, and to be accepted for iust, without the righteousness of Iesu Christ thy onely Sonne, who hath perfectly fulfilled the Lawe, to iustifie all them that beleue and trust in him. Therefore grant me grace, I beseech thee, to be occupied in doing of good workes, which thou commandest in holy Scripture, all the dayes of my life to thy glory, and yet to trust onely in thy mercy, & in Christs merits, to be purged from my sinnes, and not in my good workes, bee they neuer so many. Giue mee grace to loue thy holy worde feruently, to search the Scriptures diligently, to reade them humbly, to vnderstand them truly, to liue after them effectually. Order my life so, O Lord, that it be alway acceptable vnto thee. Giue me grace, not to reioyce in any thing that displeaseth thee, but euermore to delight in those things that please thee, bee they neuer so contrary to my desires. Teach me so to pray, that my petitions may bee graciously heard of thee. Keepe mee vpright among diuersities of opinions and iudgements in the world, that I neuer swarte from thy truth taught in holy Scripture. In prosperitie, O Lord, saue mee, that I waite not proude. In aduersitie helpe mee, that I neither despaire, nor blaspheme thy holy Name, but taking it patiently, to giue thee thanks, and trust to be deliuered after thy pleasure. When I happen to fall into sin through frailtie, I beseech thee to worke true repentance in my heart, that I may be sorry without desperation, trust in thy mercy without presumption, that I may amend.

## Godly prayers.

amend my life, and become truly religious without  
hypocrisie, lowly in heart without fainting, faithfull  
and trustie without deceit, merry without lightnes,  
lab without distrust, sober without stouthnesse,  
content with mine owne without couerousnesse, to  
tell my neighbour his fautes charitably without dis-  
simulation, to instruct mine household in thy Lawes  
truly, to obey our King and all gouernours binder  
him vnfaignedly, to receiue all lawes and comon o-  
rdinances (which disagree not from thy holy word)  
obediently, to pay every man that which I owe vnto  
him truly, to backbite no man, nor slander my neigh-  
bour secretly, and to abhorre all vice, louing all good-  
nesse earnestly. O Lord, grant me this to doe, for the  
glory of thy holy Name. Amen.

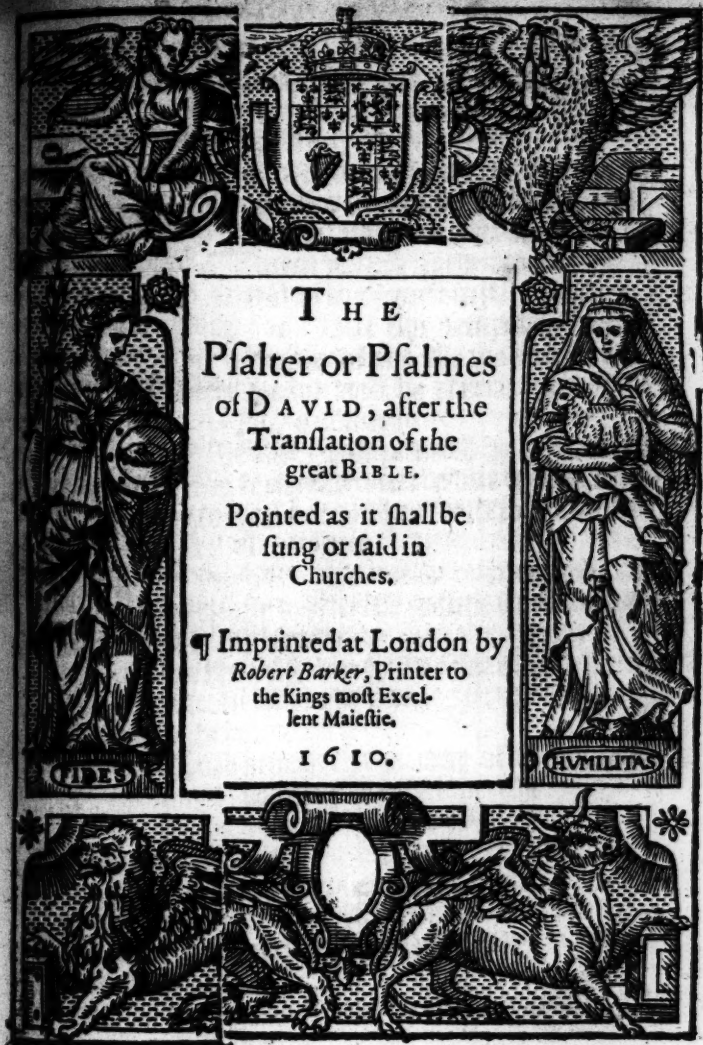
¶ A prayer necessary to be said at all times.

O Bountifull Iesu, O Sweete Saviour, O Christ  
the Sonne of God, haue pitie vpon mee, merci-  
fully heare mee: and despise not my prayer. Thou  
hast created mee of nothing, thou hast redeemed mee  
from the bondage of sinne, death, and hell, neither  
with gold, nor silver, but with thy most precious bo-  
dy once offered vpon the crosse, and thine owne blood  
shed once for all my ransome. Therefore cast mee  
not away, whom thou by thy great wisdom hast  
made: despise mee not, whome thou hast redeemed  
with such a precious treasure: nor let my wickednes  
destroy that which thy goodnesse hath builded. Now  
whyles I liue, O Iesu, haue mercy on me, for if I die  
out of thy fauour, it will be too late after ward to call  
for thy mercy: whyles I haue time to repent, looke  
vpon mee with thy mercifull eyes, as thou diddest  
boughst to looke vpon Peter thine Apostle, that I  
may be waste my sinfull life, and obtaine thy fauour,  
and die therein. I reknowledge, that if thou shouldest

## Godly prayers.

deale with me according to very iustice, I haue deser-  
ued euerlasting death. Wherefore I appeale to thy  
high Throne of mercie, trusting to obtaine Gods lo-  
uour, not for my merits, but for thy merits, O Iesu,  
who hast given thy selfe an acceptable sacrifice to thy  
father to appease his wrath, and to bring all sinners,  
truely repenting and amending their sinfull life, into  
his fauour againe, Accept mee, O Lord, among the  
number of them that shall be saued, forgive mee my  
sinnes, giue mee grace to leade a godly and innocent  
life, grant mee thy heauenly wisdom, inspire my  
heart with faith, Hope and Charitie, giue mee grace  
to be humble in prosperitie, patient in aduersitie, obe-  
dient to my Rulers, faithfull vnto them that trust  
me, dealing truely with all men, to liue chaste in wed-  
locke, to abhorre adultery, fornication, and all un-  
cleannesse, to doe good after my power vnto all men,  
to hurt no man, that thy Name may bee glorified in  
me during this present life, and that I afterward  
may obtaine euerlasting life, through thy  
mercy and the merits of thy  
Passion. Amen.

FINIS.







Moneth. The j. day.

The Psalmes of Dauid.

Beatus vir qui non abiit. Psal. 1.



Blessed is the man that hath not walked in the counsell of the bngodly, nor stand in the way of sinners: and hath not sit in the seat of the scornfull.

Morning  
prayer.

2 But his delight is in the Lawe of the Lord: and in his Lawe will he exercise himselfe day and night.

3 And he shall be like a tree planted by the water side: that will bring forth his fruit in due season.

4 His lease also shall not wither: and looke what soeuer he doeth, it shall prosper.

5 As for the bngodly, it is not so with them: but they are like the chaffe which the winde scattereth away from the face of the earth.

6 Therefore the bngodly shal not be able to stand in the iudgement: neither the sinners in the Congregation of the righteous.

7 But the Lord knoweth the way of the righteous: and the way of the bngodly shall perish.

Quare fremuerunt. Psal. 2.

Why do the Heathen so furiously rage together: and why doe the people imagin a vaine thing?

8 The Kings of the earth stand bp, and the Rulers take counsell together: against the Lord, and against his Anoynted.

9 Let vs breake their bonds asunder: and cast away their cords from vs.

10 Hee that dwelleth in heauen shall laugh them to scorne: the Lord shall haue them in derision.

11 Then

## Moneth. The 5 day.

5 Then shall hee speake vnto them in his wrath:  
and bere them in his sore displeasure.

6 Yet haue I set my King: vpon my Holy hill of  
Sion.

7 I will preach the Law, whereof the Lord hath  
said vnto me: thou art my Sonne, this day haue I  
begotten thee.

8 Desire of me, and I shall giue thee the heathen  
for thine inheritance: and the uttermost parts of the  
earth for thy possession.

9 Thou shalt bruiſe them with a rod of yron: and  
breake them in pieces like a potters vessel.

10 Be wise now therefore, O ye kings: be learned  
ye that are Iudges of the earth.

11 Serue the Lord in feare: and reioyce vnto him  
with reuerence.

12 Kisse the Sonne lest he be angry, & so ye perish  
from the right way: if his wrath be kindled (yea but  
a little) blessed are all they that put their trust in him.

Domine quid. Psal. 3.

**L**ord how are they increased that trouble me: ma-  
ny are they that rise against me.

2 Many one there be that say of my soule: there  
is no helpe for him in his God.

3 But thou, O Lord, art my defender: thou art  
my worſhip, and the lifter vp of mine head.

4 I did call vpon the Lord with my voyce: and he  
heard me out of his Holy hill;

5 I layd me downe and slept, and rose vp againe:  
for the Lord sustained me.

6 I wil not be afraid for ten thousands of people:  
that haue set themselves against me round about.

7 Up Lord, and helpe mee, O my God: for thou  
smitest all mine enemies vpon the cheeke bone, thou  
hast broken the teeth of the vngodly.

8 Salua

## Moneth The day.

Saluation belongeth vnto the Lord: and thy blessing is vpon the people.

**H**ear me when I call: O God of my righteousness: for thou hast set me at libertie when I was in trouble: haue mercie vpon mee, and hearken vnto my prayer.

O ye sonnes of men, how long will ye blaspheme mine honour: and haue such pleasure in vanitie, and seeke after leasing?

Know this also, that the Lord hath chosen to himselfe the man that is goodly: when I call vpon the Lord, he will heare me.

Stand in awe, and sinne not: commune with your owne heart, and in your chamber, and be still.

Offer the sacrifice of righteousness: and put your trust in the Lord.

There be many that say: who will shew vs any good?

Lord lift thou vp: the light of thy countenance vpon vs.

Thou hast put gladnesse in my heart: since the time that thy corne and wine and oyle increased.

I will lay me downe in peace, and take my rest: for it is thou Lord onely that makest mee dwell in safety.

**P**onder my wordes, O Lord: consider my meditation.

O hearken thou vnto the voyce of my calling: my King and my God: for vnto thee will I make my prayer.

O voyce shalt thou heare desires, O Lord: when the morning will I direct my prayer vnto thee, and will looke vpon thee.

## Moneth. Thej. day.

4 For thou art the God that hast no pleasure in wickednesse: neither shall any euil dwell with thee.

5 Such as be foolish shall not stand in thy sight: for thou hatest all them that worke vanitie.

6 Thou shalt destroy them that speake leasing: the Lord will abhorre both the bloodthirstie and deceitfull man.

7 But as for me, I will come into thy house, even vpon the multitude of thy mercie: and in thy feare will I worship toward thy holy Temple.

8 Leade mee, O Lord, in thy righteousness, because of mine enemies: make thy way plaine before my face.

9 For there is no faithfulness in his mouth: their inward parts are very wickednesse.

10 Their throat is an open sepulchre: they flatter with their tongue.

11 Destroy thou them, O God, let them perish through their owne imaginations: cast them out in the multitude of their iniquities, for they haue rebelled against thee.

12 And let all them that put their trust in thee: they shall ever bee giuing of thanks, because thou defendest them, they that loue thy Name shall be joyfull in thee.

13 For thou Lord wilt giue thy blessing vnto the righteous: and with thy fauourable kindnesse wilt thou defend him, as with a shield.

Domine ne in furore. Psal. 6.

Euening  
prayer.

**O** Lord rebuke mee not in thine indignation: neither chasten me in thy displeasure.

2 Haue mercy vpon me, O Lord, for I am weak: O Lord heale me, for my bones are vexed.

My soule is also sore troubled: but Lord how long wilt thou punish me?

4 Turne



## Moneth. The j day.

4 Turne thee, O Lord, and deliuer my soule: Oh  
saue me me for thy mercies sake.

5 For in death no man remembreth thee: and  
who will giue thee thanks in the pit?

6 I am weary of my groning, euery night wash  
my bed: and water my couch with my teares.

7 My beauty is gone for very trouble: a woyle  
away because of all mine enemies.

8 Away from mee all ye that worke banittie: for  
the Lord hath heard the voyce of my weeping.

9 The Lord hath heard my petition: the Lord  
will receiue my prayer.

10 At mine enemies shalbe confounded a sore vex-  
ed: they shalbe turned backe, & put to shame suddenly.

Domine Deus meus. Psal. 7.

O Lord my God, in thee haue I put my trust: saue  
me from all them that persecute me, & deliuer me.

1 Lett he deuoure my soule like a Lion, and teare  
it in pieces: while there is none to helpe.

2 O Lord my God, if I haue done any such thing:  
or if there be any wickednesse in my hands.

3 If I haue rewarded euill vnto him that dealt  
friendly with mee: yea, I haue deliuered him that  
without any cause is mine enemy.

4 Then lett mine enemy persecute my soule, and  
take mee: yea, lett him tread my life downe vpon the  
earth, and lay mine honour in the dust.

5 Stand vp, O Lord, in thy wrath, & lift vp thy  
selfe: because of the indignation of mine enemies, arise  
vp for me in the iudgement that thou hast commanded.

6 And so shal the congregation of the people come  
about thee: for their sakes therefore lift vp thy selfe &  
gaue.

7 The Lord shall iudge the people: giue sentence  
with mee, O Lord: according to my righteousnesse,  
and

Moneth. The j. day.

and according to the innocencie that is in me.

9 Oh let the wickednesse of the vngodly come to an ende: but guide thou the iust.

10 For the righteous God: trieth the very hearts and reins.

11 By helpe, commeth of God: which preferreth them that are true of heart.

12 God is a righteous Judge, strong and patient: and God is prouoked every day.

13 If a man will not turne hie to his sword: he hath bent his bow, and made it ready.

14 Hee hath prepared for him the instruments of death: he ordeineth his arrows against the persecutors.

15 Behold, he travaileth with mischief: he hath conceived sorrow, and brought forth vngodlinesse.

16 He hath grauen and digged by a pit: & is fallen himselfe into the destruction that hee made for other.

17 For his travell shall come vpon his owne head: and his wickednesse shall fall on his owne pate.

18 I will giue thanks vnto the Lord, according to his righteousnes: and will praise the Name of the Lord the most High.

Domine Dominus, Psal. 8.

**O** Lord our gouernour, how excellent is thy Name in all the world: thou that hast set thy glory aboue the heauens.

2 Out of the mouth of very babes & sucklings hast thou ordeined strength, because of thine enemies: that thou mightest kill the enemies and the auenger.

3 For I will consider the heauens, euen the works of thy fingers: the moone and the starres which thou hast ordeined.

4 What is man that thou art mindfull of him: and the sonne of man that thou visitest him?

5 Thou

## Moneth. The ij. day.

5 Thou madest him lower then the Angels: to crowne him with glozy and worship.

6 Thou makest him to haue dominion of the workes of thy handes: and thou hast put all things in subiection vnder his feete.

7 All sheepe & oxen: yea, and the beaſts of the field.

8 The ſoules of the aire, & the fiſhes of the ſea: and whatſoever walketh thorow the paths of the ſeas.

9 O Lord our gouernour: how excellent is thy Name in all the world.

Conſitebortibi. Pſal. 9.

**I** will giue thanks vnto thee, O Lord, with Morning

my whole heart: I will ſpeake of all thy prayer, marueilous workes.

2 I will be glad & reioyce in thee: yea, my ſongs will I make of thy Name, O thou moſt higheſt.

3 While mine enemies are driuen backe: they ſhall fall and periſh at thy preſence.

4 For thou haſt maintained my right & my cauſe: thou art ſet in the throne that iudgeſt right.

5 Thou haſt rebuked the heathen, and deſtroyed the vngodly: thou haſt put out their name for euer and euer.

6 O thou enemy, deſtructions are come to a per-  
petuall ende: euen as the cities which thou haſt de-  
ſtroyed, their memorie is periſhed with them.

7 But the Lord ſhall endure for euer: he hath al-  
ſo prepared his ſeate for iudgement.

8 For he ſhall iudge the world in righteousneſſe:  
and miniſter true iudgement vnto the people.

9 The Lord alſo will be a defence for the oppreſ-  
ſed: euen a refuge in due time of trouble.

10 And they that know thy Name, will put their  
truſt in thee: for thou Lord haſt neuer failed them  
that ſeek thee.

## Moneth. The ij. day.

11 **O** praise the Lord which dwelleth in Sion: shew the people of his doings.

12 For when he maketh inquisition for blood, he remembereth them: and forgetteth not the complaint of the poore.

13 Haue mercy vpon mee, O Lord, consider the trouble which I suffer of them that hate mee: thou that liftest me vp from the gates of death.

14 That I may shew all thy praises within the ports of the daughter of Sion: I will reioyce in thy saluation.

15 The heathen are sunke downe in the pit that they made: in the same net which they hid prauily, is their foot taken.

16 The Lord is knowen to execute iudgement: the vngodly is trapped in the worke of his owne hands.

17 The wicked shall be turned into hell: and all the people that forget God.

18 For the poore shall not alway be forgotten: the patient abiding of the mecke shall not perish for euer.

19 Up Lord, & let not man haue the vpper hand: let the heathen be iudged in thy sight.

20 Put them in feare, O Lord: that the heathen may know themselves to be but men.

Vt quid Domine. Psal. 10.

**VV**hy standest thou so far off (O Lord:) and hiddest thy face in the needfull time of trouble?

2 The vngodly for his owne lust doth persecute the poore: let them be taken in the crafty wilfulness that they haue imagined.

3 For the vngodly hath made boast of his owne heartes desire: and speaketh good of the couetous whom God abhorreth.

4 The vngodly is so proude that he careth not for God: neither is God in all his thoughts.

## Moneeh. The ij. day.

5 His wayes are alway grieuous: thy iudgements are farre aboue out of his sight, and therefore pefeeth he all his enemies.

6 For he hath said in his heart, Tush, I shal neuer be cast downe: there shall no harme happen vnto me.

7 His mouth is full of curling, deceit, and fraud: vnder his tongue is vngodlinesse and vanitie.

8 He sitteth lurking in the theeuish corners of the streets: a priuily in his lurking denness doth he murder the innocent, his eyes are set against the pooze.

9 For he lyeth waiting secretly, euen as a Lyon lurketh he in his den: that he may rauish the pooze.

10 He doth rauish the pooze: when he getteth him into his net.

11 He falleth downe and humbleth himselfe: that the congregation of the pooze may fall into the hands of his Captaines.

12 He hath said in his heart, Tush, God hath forgotten: he hideth away his face, and he will neuer see it.

13 Arise (O Lord God) and lift vp thine hand: for gaue not the pooze.

14 Wherefore should the wicked blaspheme God: while he doth say in his heart, Tush, thou God carest not for it?

15 Surely thou hast seene it: for thou beholdest vngodlinesse and wrong.

16 That thou mayest take the matter into thine hand: the pooze committeth himselfe vnto thee, for thou art the helper of the friendlesse.

17 Breake thou the power of the vngodly and malicious: take away his vngodlinesse, and thou shalt finde none.

18 The Lord is King for euer and euer: and the heathen are perished out of the land.

19 Lord, thou hast heard & desire of the pooze: thou preparest



## Moneth. The ij. day.

preparrest their heart, & thine eare hearkeneth thereto.  
20 To helpe the fatherlesse and pooze vnto their  
right: that the man of the earth bee no moze exalted  
against them.

In Domino confido. Psal. 111.

**I**n the Lord put I my trust: how say yee then to my  
soule, that she should flee as a bird vnto the hill?

2 For loe, the vngodly bend their bow, and make  
ready their arrowes within their quiver: that they  
may priuily shoot at them which are true of heart.

3 For the foundations will bee cast downe: and  
what hath the righteous done?

4 The Lord is in his holy Temple: the Lordes  
seat is in heauen.

5 His eyes consider the pooze: and his eye liddes  
trieth the children of men.

6 The Lord alloweth the righteous: but the vn-  
godly, and him that delighteth in wickednesse doeth  
his soule abhorre.

7 vpon the vngodly hee shal raine snares, fire,  
and brimstone, storme, and tempest: this shalbe their  
portion to drinke.

8 For the righteous Lord loueth righteousness:  
his countenance will behold the thing that is iust.

Saluum me fac. Psal. 112.

**H**elp mee, Lord, for there is not one godly  
man left: for the faithfull are minished from  
among the children of men.

2 They talke of banisye euery one with  
his neighbour: they doe but flatter with their lips,  
and dissemble with their double heart.

3 The Lord shall roote out all deceitful lips: and  
the tongue that speaketh proud things.

4 Which haue said, with our tongue we will pre-  
uaile: we are they that ought to speake, who is Lord  
ouer vs?

5 Now

## Moneth. Their day.

How for the comfortlesse troubles sake of the  
weedy: and because of the deepe sighing of the pooze.

6 I will by (saith the Lord:) and will helpe eu-  
ery one from him that swelleth against him, and will  
set them at rest.

7 The wordes of the Lord are pure wordes: euen  
as the fluer which from the earth is tryed, and puri-  
fied seven times in the fire.

8 Thou shalt keepe them, O Lord: thou shalt pre-  
serue him from this generation for ever.

9 The iugobly walke on every side: when they  
are casted, the chiozen of men are put to rebuke:

Vsquequo Domine. Psal. 13.

How long wilt thou forget me (O Lord) for ever:  
how long wilt thou hide thy face from me?

How long shall I seeke counsel in my soule, and  
be so bened in my heart: how long shall mine enemies  
triumph ouer me?

Consider and heare me, O Lord my God: ligh-  
ten mine eyes, that I sleepe not in death.

Let mine enemy say, I haue preuailed against  
him: for if I be cast downe, they that trouble me will  
reioyce at it.

But my trust is in thy mercy: and my heart is  
loyall in thy saluation.

I will sing of the Lord, because hee hath dealt  
lovingly with mee: yea, I will praisse the Name of  
the Lord most Highest.

Dixit insipens. Psal. 14.

The fool hath said in his heart: there is no God.

2 They are corrupt & become abominable in  
their doings: there is not one that doth good, no not one.

3 The Lord looked down from heauen vpon the  
children of men: to see if there were any that would  
vnderstand and seeke after God.

## Moneth. The iij. day.

4 But they are all gone out of the way, they are altogether become abominable: there is none that doeth good, no not one.

5 Their throat is an open sepulchre, with their tongues haue they decesued: the poyson of Aspes is vnder their lips.

6 Their mouth is full of cursing and bitterness: their feet are swift to shed blood.

7 Destruction and unhappines is in their wayes, and the way of peace haue they not knowen: there is no feare of God befoze their eyes.

8 Haue they no knowledge, that they are of such workers of mischiese: eating vp my people as it were bread?

9 And call not vpon the Lord, there were they brought in great feare, (euen where no feare was:) for God is in the generation of the righteous.

10 As for you, ye haue made a mock at the counsell of the poore: because he putteth his trust in the Lord.

11 Who shall giue saluation vnto Israel out of Syon: when the Lord turneth the captiuitie of his people, then shall Jacob reioyce, and Israel shall be glad.

Domine, quis habitabit? Psal. 15.

Morning  
prayer.



Ord, who shall dwell in thy Tabernacle:  
or who shall rest vpon thy holy hill?

2 Euen hee that leadeth an vnicorrupt  
life: and doeth the thing which is right:  
and speaketh the trueth from his heart.

3 He that hath vsed no deceit in his tongue, nor  
done rust to his neighbour: and hath not slandered  
his neighbours.

4 He that setteth not by himselfe, but is lowly in  
his owne eyes: and maketh much of them that feare  
the Lord.

5 He that sweareth vnto his neighbour, and dis-  
appoints.

Moneth. The iij. day.

appointeth him not: though it were to his obone him-  
berance.

6 He that hath not giuen his money vpon vsurie:  
nor taken reward against the innocent.

7 Who so doeth these things: shall neuer fall.

Conserua me. Psal. 16.

P Reserue mee, O God: for in thee haue I put my  
trust.

2 O my soule, thou hast said vnto the Lord: thou  
art my God, my goods are nothing vnto thee.

3 All my delight is vpon the Saints that are in  
the earth: and vpon such as excell in vertue.

4 But they that runne after another God: shall  
haue great trouble.

5 Their drink offerings of blood wil I not offer:  
neither make mention of their names with in my lips.

6 The Lord him selfe is the portion of mine inhe-  
ritance, and of my cup: thou shalt maintaine my lot.

7 The lot is fallen vnto mee in a faire ground:  
yea, I haue a goodly heritage.

8 I will thanke the Lord for giuing mee war-  
ning: my reines also chasten me in the night season.

9 I haue set God alwayes before me: for he is on  
my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glory  
reioyced: my flesh also shall rest in hope.

11 For why? thou shalt not leaue my soule in hel: nei-  
ther shalt thou suffer thine holy one to see corruption.

12 Thou shalt shew me the path of life, in thy pre-  
sence is the fulnesse of ioy: and at thy right hand there  
is pleasure for evermore.

Exaudi Domine iustitiam. Psal. 17.

Hear the right, O Lord: consider my complaint:  
and hearken vnto my prayer, that goeth not out  
of fained lips.

## Moneth. The iij. day.

- 1 Let my sentence come forth from thy presence, and let thine eyes looke vpon the thing that is equall.
- 2 Thou hast prooued and visited mine heart in the night season, thou hast tryed me, and shalt find no wickednesse in mee: for I am bitterly purposed that my mouth shall not offend.
- 3 Because of mens woordes that are done against the words of my lips: I haue kept me from the wales of the destroyer.
- 4 O holde thou by my goings in thy paths: that my footsteps slip not.
- 5 I haue called vpon thee, O God, for thou shalt heare me: incline thine eare to me, and hearken vnto my words.
- 6 Shew thy marvellous louing kindnesse, thou that art the Saviour of them that put their trust in thee: from such as resist thy right hand.
- 7 Keepe me as the apple of an eye: hide me vnder the shadow of thy wings.
- 8 From the ungodly that trouble me: mine enemies compass me round about to take away my soule.
- 9 They are inclosed in their owne fat: and their mouth speaketh proud things.
- 10 They lie waiting in our way on euery side: turning their eyes downe to the ground.
- 11 Like as a Lion that is greedie of his pray: and as it were a Lions whelpes lurking in secret places.
- 12 O Lord, disappoint him, and cast him downe: deliuer my soule from the ungodly, which is a sword of thine.
- 13 From the men of thy hand, O Lord, from the men (I say,) and from the euill world: which haue their portion in this life, whose belies thou fillest with thy hid treasure.
- 14 They haue children at their desire: and leane the



Moneth. The iij. day.

the rest of their substance for their babes: But as for me, I will beholde thy presence in righteousness: and when I awake up after thy likeness, I shall be satisfied with it.

Diligence.

Psalm 8.



Will I love thee (O Lord) my strength, the Lord is my strong rocke and my defence: my Saviour, my God, and my might, in whom I will trust, my buckler, the horne also of my saluation, and my refuge.

Euening  
prayer.

I will call vpon the Lord which is worthy to be praised: so shall I be safe from mine enemies.

The sorowes of death compassed me: and the overflowings of ungodlinesse made me afraid.

The paines of hell came about mee: the snares of death ouertooke me.

In my trouble I will call vpon the Lord: and complaine vnto my God.

So shal he heare my voyce out of his holy Temple: and my complaint shall come before him, it shall enter euen into his eares.

The earth trembled & quaked: the very foundations also of the hillies shooke and were remooued, because he was wroth.

There went a smoke out of his presence, and a consuming fire out of his mouth, so that coales were kindled at it.

He bowed the heauens also and came downe: and it was darke vnder his feet.

He rode vpon the Cherubims and did sit: hee came flying vpon the wings of the boinde.

He made darkenesse his secret place: his pavilion round about him, with darke water and thicke clouds to couer him.

At the brightnesse of his presence his cloudes remooued:

Moneth. The iij. day.

remouued : hailestones and coales of fire.

13 The Lord also thundred out of heauen, and the highest gaue his thunder : hailestones & coales of fire.

14 Hee sent out his arrowes, and scattered them: he cast forth lightnings, and destroyed them.

15 The springs of waters were seene, and the foundations of the round world were discovered at thy chiding, O Lord : at the blasting of the breath of thy displeasure.

16 He shall send downe from the high to fetch me: and shall take me out of many waters.

17 He shall deliuer me from my strongest enemy, and from them which hate me: for they are too mighty for me.

18 They persecuted mee in the day of my trouble: but the Lord was my hyholder.

19 He brought me forth also into a place of liberty: he brought me forth, euen because he had a favour vnto me.

20 The Lord shall reward me after my righteous dealing: according to the cleanness of my hands shall he recompense me.

21 Because I haue kept the wayes of the Lord: and haue not forsaken my God as the wicked doeth.

22 For I haue an eye vnto all his Lawes: and will not cast out his Commandements from me.

23 I was also incorrupt before him : and eschewed mine owne wickednesse.

24 Therefore shall the Lord reward me after my righteous dealing: and according vnto the cleanness of my hands in his eye sight.

25 With the holy thou shalt bee holy: and with a perfect man thou shalt be perfect.

26 With the cleane thou shalt bee cleane: and with the froward thou shalt learne frowardnesse.

## Moneth. The iij day.

17 For thou shalt saue the people that are in aduersitie: thou shalt bring downe the high lookes of the proud.

18 Thou also shalt light my candle: the Lord my God shall make my darkenesse to be light.

19 For in thee I shall discomfit an host of men: and with the helpe of my God I shall leape ouer the wall.

20 The way of God is an vndefiled way: the word of the Lord also is tried in the fire, hee is the defender of all them that put their trust in him.

21 For who is God but the Lord: or who hath any strength except our God?

22 It is God that girdeth mee with strength of warre: and maketh my way perfect.

23 He maketh my feet like Harts feet: and setteth me vp on high.

24 He teacheth my hands to fight: and mine armes shall breake euen a bow of Steele.

25 Thou hast giuen me the defence of thy saluati- on: thy right hand also shall holde me vp, and thy loving correction shall make me great.

26 Thou shalt make roome ynough vnder mee for to goe: that my footsteps shall not slide.

27 I will follow vpon mine enemies, and ouer- take them: neither wil I turne againe till I haue de- stroyed them.

28 I will smite them, that they shal not be able to stand: but fall vnder my feet.

29 Thou hast girded mee w<sup>th</sup> strength vnto the bat- tel: thou shalt throw down mine enemies vnder me.

30 Thou hast made mine enemies also to turne their backs vpon mee: and I shall destroy them that hate me.

31 They shall cry, but there shall be none to helpe them: yea, euen vnto the Lord shall they cry, but hee shall not heare them.

32 I wil

Moneth. The iij. day.

42 I will beat them as small as the dust before the winde: I will cast them out as the clay in the street.

43 Thou shalt deliuer me from the strivings of the people: & thou shalt make me the head of the heathen.

44 A people whom I haue not knowen: shall serue mee.

45 Assoone as they heare of me, they shall obey me: but the strange children shall dissemble with me.

46 The strange children shall satle: and be afraid out of their prisons.

47 The Lord liueth, and blessed be my strong helper: and praised be the God of my saluation.

48 Euen the God which seeth that I be auenged: and subdueth the people vnto me.

49 It is he that deliuereth me from my cruel enemies, and setteth me vp aboue mine aduersaries: thou shalt rid me from the wicked man.

50 For this cause will I giue thanks vnto thee, O Lord, among the Gentiles: and sing praises vnto thy Name.

51 Great prosperitie giueth he vnto his King: and sheweth louing kindnesse vnto Dauid his anointed, and vnto his seede for euermore.

Coolienarrant. Psal. 19.

Morning  
prayer.



He Heauens declare the glory of God: and the firmament sheweth his handy worke.

2 One day telleth another: and one night certifieth another.

3 There is neither speech nor language: but their voyces are heard among them.

4 Their sound is gone out into all landes: and their words into the ends of the world.

5 In them hath he set a tabernacle for the Sun: which cometh forth as a bridegrome out of his chamber, and riseth as a Giant to run his course.

6 It

## Moneth. The iiii. day.

6 It goeth forth from the uttermost part of the heauen, & runneth about vnto the ende of it againe, and there is nothing hid from the heat thereof.

7 The Lawe of the Lord is an vndefiled Lawe, converting the soule: the testimony of the Lord is sure, and giueth wisdom vnto the simple.

8 The statutes of the Lord are right, and reioyce the heart: the Commandement of the Lord is pure, and giueth light vnto the eyes.

9 The feare of the Lord is cleane, and endureth for ever: the iudgements of the Lord are true, and righteous altogether.

10 More to be desired are they then gold, y<sup>e</sup>, then much fine gold: sweeter also then hony, and the hony combe.

11 Moreouer, by them is thy seruant taught: and in heeping of them there is great reward.

12 Who can tell how oft he offendeth: O cleanse thou me from my secret faults.

13 Keepe thy seruant also from presumptuous sinnes, lest they get the dominion ouer me: so shall I be vndefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart: be alway acceptable in thy sight.

15 O Lord: my strength, and my Redeemer.

Exaudiat te Dominus. Psal. 20.

**T**he Lord heare thee in the day of trouble: the Name of the God of Iacob defend thee.

2 Send thee helpe from the Sanctuary: and strength thee out of Sion.

3 Remember all thy offerings: and accept thy burnt Sacrifice.

4 Grant thee thy hearts desire: and fulfill all thy minde.

5 wee will reioyce in thy saluation, and triumph in



## Moneth. The iiij. day.

in the Name of the Lord our God: the Lord performe all thy petitions.

6 Now know I that the Lord helpeth his anointed, and will heare him from his holy heauen: euen with the wholesome strength of his right hand.

7 Some put their trust in charets, and some in horses: but we wil remember the Name of the Lord our God.

8 They are brought downe and fallen: but wee are risen, and stand byright.

9 Saue Lord, and heare vs, O King of heauen: when we call vpon thee.

Domine in virtute. Psal. 21.

**T**he King shall reioyce in thy strength, O Lord: exceeding glad shall he be of thy saluation.

2 Thou hast giuen him his hearts desire: and hast not denied him the request of his lips.

3 For thou shalt preuent him with the blessings of goodnesse: and shalt set a crowne of pure gold vpon his head.

4 He asked life of thee, and thou gauest him a long life: euen for euer and euer.

5 His honour is great in thy saluation: glory and great worship shalt thou lay vpon him.

6 For thou shalt giue him euermlasting felicitie: and make him glad with the ioy of thy countenance.

7 And why? because the King putteth his trust in the Lord: and in the mercy of the most Highest, he shall not miscarie.

8 All thine enemies shall seele thy hand: thy right hand shall finde out them that hate thee.

9 Thou shalt make them like a fiery ouen in time of thy wrath: the Lord shall destroy them in his displeasure, and the fire shall consume them.

10 Their fruite shalt thou root out of the earth:  
and

## Moneth. The iiii.day.

and their seed from among the children of men.

11 for they intended muchiefe against thee: a imagined such a deuice as they are not able to perfozme.

12 Therefore shalt thou put them to flight: and the strings of thy bow shalt thou make ready against the face of them.

13 Be thou exalted Lord in thine owne strength: so will we sing and praise thy power.

Deus, Deus meus. Psal. 22.

**M**Y GOD, my GOD, looke vpon mee, why hast thou forsaken mee: and art so farre from my health, & from the words of my complaint:

*Eveninge  
Prayer*

1 O my GOD, I cry in the day time, but thou hearest not: and in the night season also I take no rest.

3 And thou continuest holy: O thou worship of Israel.

4 Our fathers hoped in thee: they trusted in thee, and thou didst deliuer them.

5 They called vpon thee, and were holpen: they put their trust in thee and were not confounded.

6 But as for me, I am a worme, and no man: a very scozne of men, and the outcast of the people.

7 All they that see mee, laugh me to scozne: they shoot out t heir lips, and shake their heads, saying,

8 He trusted in GOD, that he would deliuer him: let him deliuer him, if he will haue him.

9 But thou art hee that tooke me out of my mothers wombe: thou wast my hope when I hanged yet vpon my mothers brests.

10 I haue bin left vnto thee euer since I was borne: thou art my GOD, euen from my mothers wombe.

11 O goe not fro me, for trouble is hard at hand: and there is none to helpe me.

13 Many oxen are come about mee: fat bulles of Basan close me in on euery side.

14 They

Moneth. The iij. day.

13 They gape vpon me with their mouths: as it were a ramping and roaring Lion.

14 I am powred out like water, and all my bones are out of ioynt: my heart also in the midst of my bowe is euen like melting ware.

15 My strength is dried vp like a potsherd, and my tongue cleaueth to my gummes: and thou shalt bring me into the dust of death,

16 For many dogs are come about mee: and the counsell of the wicked layeth siege against me.

17 They pearced my hands & my feete: I may tell all my bones they stand staring & looking vpon me.

18 They part my garments among them: and cast lots vpon my vesture.

19 But be not thou farre from me: O Lord: thou art my succour, haſte thee to helpe me.

20 Deliuer my soule from the sword: my darling from the power of the dogge.

21 Saue me from the lions mouth: thou hast heard me also from among the hornes of the unicornes.

22 I will declare thy Name vnto my brethren: in the midst of the Congregation will I praise thee.

23 O praise the Lord ye that feare him: magnifie him all ye of the seed of Jacob, and feare him all ye seed of Israel.

24 For he hath not dispised nor abhorred the lowe estate of the poore, he hath not hid his face from him: but when he called vnto him, he heard him.

25 My praise is of thee in the great Congregation: my bowes will I performe in the sight of them that feare him.

26 The poore shall eate and be satisfied: they that seeke after the Lord shall praise him, your heart shall litle for ever.

27 All the ends of the world shall remember themselves

## Moneth. The v. day.

shines and be turned vnto the Lord: and all the kin-  
reds of the nations shall worship before him.

28 For the kingdome is the Lords: and he is the  
gouernour among the people.

29 All such as be sat vpon earth: haue eaten and  
worshipped.

30 Al they that go downe into the dust shal kneele  
before him: and no man hath quickned his own soule.

31 My seede shall serue him: they shall be counted  
vnto the Lord for a generation.

32 They shall come and the heauens shal declare  
his righteousnesse: vnto a people that shall be bozne,  
whom the Lord hath made.

Dominus regit me. Psal. 23.

**T**he Lord is my Shepheard: therefore can I lacke  
nothing.

1 Hee shall feed me in a greene pasture: and leade  
me forth beside the waters of comfort.

2 He shall conuert my soule: and bring me forth in  
the paths of righteousnesse for his Names sake.

3 Yea, though I walke through the valley of the  
shadow of death, I will feare no euill: for thou art  
with me, thy rod and thy staffe comfort me.

4 Thou shalt prepare a table before mee against  
them that trouble mee: thou hast anoynted my head  
with oyle, and my cup shall be full.

5 But thy louing kindnesse and mercy shall follow  
mee all the dayes of my life: and I will dwell in the  
house of the Lord for ever.

Domini est terra. Psal. 24.

**T**he earth is the Lords, and all that  
therein is: the compasse of the world,  
and they that dwell therein.

Morning  
prayer.

1 For hee hath founded it vpon the  
Seas: and prepared it vpon the floods.

P

3 who

## Moneth. The v. day.

3 Who shall ascend into the hill of the Lord: or who shall rise vp in his holy place?

4 Euen he that hath cleane handes, and a pure heart: and that hath not lift vp his mind vnto vanitie, nor sworne to deceiue his neighbour.

5 He shall receiue the blessing from the Lord: and righteousness from the God of his saluation.

6 This is the generation of them that seeke him: euen of them that seeke thy face, O Iacob.

7 Lift vp your heads, O ye gates, & be ye lift vp ye euermolting doores: and the King of glory shall come in.

8 Who is the King of glory: it is the Lord strong and mightie, euen the Lord mightie in battell.

9 Lift vp your heads, O ye gates, & be ye lift vp ye euermolting doores: and the King of glory shall come in.

10 Who is the King of glory: euen the Lord of hostes, he is the King of glory.

Ad te Domine. Psal. 25.

Vnto thee, O Lord, will I lift vp my soule, my God: I haue put my trust in thee: O let me not be confounded, neither let mine enemies triumph ouer me.

2 For all they that hope in thee, shall not be ashamed: but such as transgresse without a cause, shall be put to confusion.

3 Shew me thy wayes, O Lord: and teach mee thy pathes.

4 Lead me forth in thy truth, and learne mee: for thou art the God of my saluation, in thee hath bene my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies: & thy louing kindnes which hath bin ever of old.

6 I remember not the finnes and offences of my youth: but according to thy mercie thinke thou vpon me, O Lord, for thy goodnesse.

7 Gracious and righteous is the Lord: therefore will



## Moneth. The v. day.

Will he teach sinners in the way.

8 Them that be meeke shall he guide in iudgment:  
and such as be gentle, them shall he learne his way.

9 All the paths of the Lord are mercy and trueth:  
vnto such as keepe his couenant, and his testimonies.

10 For thy Names sake, O Lord: be mercifull vnto  
my sinne, for it is great.

11 What man is he that feareth the Lord: him  
shall he teach in the way that he shall chuse.

12 His soule shall dwell at ease: and his seede shall  
inherite the land.

13 The secret of the Lord is among them that  
feare him: and he will shew them his Couenant.

14 Mine eyes are euer looking vnto the Lord: for  
he shall plucke my feet out of the net.

15 Turne thee vnto mee, and haue mercie vpon  
me: for I am desolate and in misery.

16 The sorowes of my heart are enlarged: O bying  
thou mee out of my troubles.

17 Looke vpon mine aduersitie and miserie: and  
forgiue me all my sinne.

18 Consider mine enemies how many they are:  
and they beare a tyrannous hate against me.

19 O keepe my soule, and deliuer me: let mee not  
be confounded, for I haue put my trust in thee.

20 Let perfectnesse and righteous dealing waite  
vpon me: for my hope hath bene in thee.

21 Deliuer Israel, O God: out of all his troubles.

Ludica me Domine. Psal. 126.

**B**Ethou my Iudge, O Lord, for I haue walked in-  
nocently: my trust hath bene also in the Lord:  
therefore shall I not fall.

Examine me, O Lord, and proue me: trie out  
my reins and my heart.

For thy louing kindnesse is euer before mine  
eyes:

## Moneth. The v. day.

eyes: and I walke in thy trueth.

4 I haue not dwelt with baine persons: neither will I haue fellowship with the deceitfull.

5 I haue hated the congregation of the wicked: and will not sit among the vngodly.

6 I will wash my hands in innocency, O Lord: and so will I goe to thine Altar.

7 That I may shew the voyce of thankesgiuing: and tell of all thy wonderous woorkes.

8 Lord, I haue loved the habitation of thy house: and the place where thine honour dwelleth.

9 O but not by my soule with the sinners: nor my life with the bloodthirstie.

10 In whose hands is wickednes: and their right hands are full of gifts.

11 But as for me, I will walke innocently: O Lord deliuer me, and be mercifull vnto me.

12 My foot standeth right: I will praise the Lord in the Congregations.

and: Dominus illuminatio: Psalm 27.

Euening  
prayer.

**THE** Lord is my light & my saluation, whom then shall I feare: the Lord is the strength of my life, of whom then shall I be afraid?

When the wicked, even mine enemies & my foes came vpon me to eat by my flesh: they stumbled & fell.

Though an hoste of men were laid against me, yet shal not my heart be afraid: and though there rose by warre against me, yet will I put my trust in him.

4 One thing haue I desired of the Lord, which I will require: euen that I may dwell in the house of the Lord all the daies of my life, to beholde the faire beauty of the Lord, and to visit his Temple.

5 For in the time of trouble he shal hide me in his Tabernacle: yea, in the secret place of his dwelling shal he hide me, and set me vpon a rocke of stone.

6 And

## Moneth. The v. day.

And now shall he lift up mine head: about mine enemies round about me.

Therefore will I offer in his dwelling an oblation with great gladnesse: I will sing and speake praises unto the Lord.

Hearken unto my voyce, O Lord, when I cry unto thee: haue mercy vpon me, and heare me.

My heart hath talked of thee, seeke thee my face: thy face Lord will I seeke.

O hide not thou thy face from me: nor cast thy seruant away in displeasure.

Thou hast bene my succour: faile me not, neither forsake me, O God of my saluation.

When my father and my mother forsake me: the Lord shall take me by the hand.

Teach me thy way, O Lord: and lead me in the right way, because of mine enemies.

Deliver me not over into the will of mine adversaries: for there are false witnesses risen up against me, and such as speake wrong.

I would verily haue fainted: but that I beleue verily to see the goodnes of the Lord in the land of the liuing.

O tary thou O Lords leisure: be strong, & he shall comfort thine heart, & put thou thy trust in the Lord.

Ad te Domine. Psalms.

Vnto thee will I cry, O Lord, my strength: thinke no scorn of me, lest if thou make as though thou hearest not, I become like them that go down into the pit.

Hear the voyce of my humble petitions when I crie vnto thee: when I hold up my hands to ward the Mercies of thy holy Temple.

O plucke me not away, neither destroy me in the ungodly & wicked doers: which speak friendly to their neighbours, but imagine mischief in their hearts.

## Moneth. The v. day.

1041 Reward them according to their deeds: and according to the wickednesse of their owne inventions.  
10518 Recompense them after the worke of their hands: pay them that they haue deserued.

6 For they regard not in their minde the worke of the Lord, nor the operation of his hands: therefore shall he breake them downe, and not build them vp.  
7 Praise be the Lord: for he hath heard the voice of my humble petitions.

8 The Lord is my strength, & my shield, my heart hath trusted in him, and I am helped: therefore my heart danceth for joy, & in my song will I praise him.

9 The Lord is my strength: and he is the whole some defence of his anoynted.

10 O saue thy people, and giue thy blessing vnto thine inheritance: seeke them, & set them vp for ever.

Afferte Domino. Psal. 124.

**B**ring vnto the Lord, O pee mightie, bring yong rammes vnto the Lord: ascribe vnto the Lord worship and strength.

2 Witte the Lord the honour due vnto his Name: worship the Lord with holy worship.

3 It is the Lord that commandeth the waters: it is the glorious God that maketh the thunder.

4 It is the Lord that ruleth the sea, the voyce of the Lord is mightie in operation: the voyce of the Lord is a glorious voyce.

5 The voyce of the Lord breaketh the cedar trees: yea, the Lord breaketh the cedars of Libanus.

6 He made them also to skip like a calf: Libanus also and Sydon like a yong vnicorne.

7 The voyce of the Lord diuideth the flames of fire, the voyce of the Lord maketh the wilderness: yea, the Lord maketh the wilderness of Cades.

8 The voyce of the Lord maketh the Hindes to bring

## Moneth. The vj. day.

being fourth pong, and discovereth the thicke bushes:  
in his Temple doth every man speake of his honour;

9 The Lord sitteth about the water flood: and  
the Lord remaineth a King for ever.

10 The Lord shall giue strength vnto his people:  
the Lord shall giue his people the blessing of peace.

Exaltabore Domine. Psal. 36. of 108

**I** will magnifie thee, O Lord, for thou  
hast set me vp: and not made my foes to  
triumph ouer me.

O Lord my God: I cried vnto  
thee: and thou hast healed me.

3 Thou Lord hast brought my soule out of hell:  
thou hast kept my life from them: I go down to the pit.

4 Sing praises vnto the Lord. O ye Saints of  
his: and giue thanks to him for a remembrance of his  
goodnesse.

5 For his torath endureth but the twinkling of  
an eye, and in his pleasure is life: heavinesse may en-  
dure by a night, but for cometh in the morning.

6 And in my prosperitie I said, I shall neuer bee  
moued: thou Lord of thy goodnesse hadst made my  
hill so strong.

7 Thou didst turne thy face from mee: and I was  
troubled.

8 Then cried I vnto thee, O Lord: and gate me  
vnto my Lord right humbly.

9 What profite is there in my blood: when I go  
downe to the pit?

10 Shall the dust giue thanks vnto thee: or shall  
it declare thy truth?

11 Heare, O Lord, and haue mercy vpon mee:  
Lambe thou my helper.

12 Thou hast turned my heavinesse into joy: thou  
hast put of my sackcloth: & girded me with gladnesse.

Morning  
prayer.



## Moneth. The vj. day.

13 Therefore shall every good man sing of thy praise without ceasing: O my G O D, I will giue thanks vnto thee for euer.

In te Domine speraui. Psal. 31.

I In thee, O Lord, haue I put my trust: let me neuer be put to confusion, deliuer me in thy righteousness.

2 Bow downe thine eare to me: make hast to deliuer me.

3 And be thou my strong rocke, and the house of defence: that thou mayest saue me.

4 For thou art my strong rocke, and my castle: be thou also my guide, and leade me for thy Names sake.

5 Draw mee out of the net that they haue laide priuily for me: for thou art my strength.

6 Into thy hands I commend my spirit: for thou hast redeemed me, O Lord, thou God of truth.

7 I haue hated them that holde of superstitious vanities: and my trust hath bene in the Lord.

8 I will be glad and reioyce in thy mercy: for thou hast considered my trouble, & hast heard in my soule in auerities.

9 Thou hast not put me bp into the hande of the enemy: but hast set my feet in a large roome.

10 Haue mercy vpon mee, O Lord: for I am in trouble: and mine eye is consumed for very heauinesse, yea, my soule and my body.

11 For my life is waxen olde with heauinesse: and my yeeres with mourning.

12 My strength faileth mee, because of mine iniquitie: and my bones are conuulsed.

13 I became a reprooche among all mine enemies, but specially among my neighbors: and they of mine acquaintance were afraid of me, and they that dwelt in the towne, conceived themselves from mee.

14 I am cleane forgotten, as a dead man out of minde:

## Moneth. The vj. day.

minde: I am become like a broken vessell.

15 For I have heard the blasphemie of the multitude: and feare is on every side, while they conspire together against me, and take their counsaile to take away my life.

16 But my hope hath beene in thee, O Lord: I have said, thou art my God.

17 My time is in thy hand, deliver me fro the hand of mine enemies: and from them that persecute me.

18 Shew thy servant the light of thy countenance: and save me for thy mercies sake.

19 Let me not be confounded, O Lord, for I have called upon thee: let the ungodly be put to confusion, and be put to silence in the grave.

20 Let the lying lips be put to silence: which cruelly, disdainfully, and despitefully speake against the righteous.

21 O how plentifull is thy goodnesse, which thou hast laide by for them that feare thee: and that thou hast prepared for them that put their trust in thee, even before the sonnes of men.

22 Thou shalt hide them privily by thine owne presence from the prouoking of all men: thou shalt keepe them secretly in thy Tabernacle from the strife of tongues.

23 Thanks be to the Lord: for he hath shewed me marvellous great kindnesse in a strong City.

24 And when I made haste, I said: I am cast out of the sight of thine eyes.

25 Nevertheless thou heardest the voice of my prayer: when I cryed unto thee.

26 O loue the Lord al ye his Saints: for the Lord rewardeth them that are faithfull, and plenteously rewardeth the proud doer.

27 Be strong, and bee bold: habilitate your heart: all ye that put your trust in the Lord.

Beati

## Moneth. The vj day.

Beati quorum. Psal. 32.

Euening  
prayer.



Blessed is hee whose vnrighthouse is  
forgiuen: and whose sinne is conered.

Blessed is the man vnto whome the  
Lord imputeth no sinne: and in whose  
spite there is no guile.

3 For while I held my tongue: my bones con-  
firmed a way through my dayly complaining.

4 For thy hand is heauy vpon me day and night:  
and my moisture is like the drought in Summer.

5 I wil knowledge my sinne vnto thee: and mine  
vnrighthouse I haue I not hid.

6 I said, I wil confesse my finnes vnto the Lord:  
and thou so forgauest the wickednesse of my sinne.

7 For this shall every one that is godly make his  
prayer vnto thee in a time when thou mayest be  
found: but in the great water floods they shall not  
come nigh him.

8 Thou art a place to hide me in, thou shalt pre-  
ferre me from trouble: thou shalt compasse me about  
with songs of deliuerance.

9 I wil, enforme thee: & teach thee in þ way where  
in thou shalt go: and I will guide thee with mine eye.

10 Be yee not like to horse and mule, which haue  
no vnderstanding: whose mouches must bee holden  
with bit and bridle, lest they fall vpon thee.

11 Great plagues remaine for the vngodly: but  
who so putteth his trust in the Lord, mercy embra-  
ceth him on euery side.

12 Be glad, O ye righteous, and reioyce in the  
Lord: and be ioyfull all ye that are true of heart.

Exultate iusto. Psal. 33.

R Reioyce in the Lord, O ye righteous: for it becom-  
meth well the iust to be thankfull.

Praise the Lord with harpe: as gaualines be-  
cause of the

## Moneth. The yj. day.

to him with the Lute and instrument of ten strings:  
Sing vnto the Lord a new song: sing praises  
lustily vnto him with a good courage.

For the word of the Lord is true: and all his  
workes are faithfull.

Hee knoweth righteousnesse and iudgement: the  
earth is full of the goodnesse of the Lord.

By the word of the Lord were the heauens made:  
and all the hostes of them by the breath of his mouth.

He gathereth the waters of the sea together, as  
it were vpon an heape; and layeth by the deepe, as in  
a treasure house.

Let all the earth feare the Lord: stand in awe  
of him all ye that dwell in the world.

For he spake, and it was done: he commanded,  
and it stood fast.

The Lord bringeth the counsell of the heathen  
to nought: and maketh the deuices of the people to be  
of none effect, & casteth out the counsailes of princes.

The counsell of the Lord shal endure for ever: & the  
thoughts of his heart fro generation to generation.

Blessed are the people whose God is the Lord  
Iehoua: and blessed are the folke that he hath chosen  
to him to be his inheritance.

The Lord looked downe from heauen, & beheld  
all the children of men: fro the habitation of his dwell-  
ling he considereth all them that dwell in the earth.

Hee fashioneth all the hearts of them: and vnder-  
standeth all their workes.

There is no King that can be saued by the mul-  
titude of an hoste: neither is any mighty man deliue-  
red by much strength.

An horse is counted but a vain thing to saue a man:  
neither shal he deliuer any man by his great strength.

Behold, the eye of the Lord is vpon them that feare  
him:

Moneth. The vj. day.

him: and vpon them that put their trust in his mercy.  
18 To deliuer their soules from death: and to seed  
them in the time of deatch.

19 Our soule hath patiently taried for the Lord:  
for he is our helpe, and our shield.

20 For our heart shall reioyce in him: because we  
haue hoped in his holy Name.

21 Let thy mercifull kindnesse (O Lord) be vpon  
vs: like as we doe put our trust in thee.

Benedicam Domino. Psal. 34.

I will alway giue thanks vnto the Lord: his praise  
shall ever be in my mouth.

2 My soule shall make her boast of the Lord: the  
humble shall heare thereof and be glad.

3 O praise the Lord with me: and let vs magni-  
fie his Name together.

4 I sought the Lord, and he heard me: yea, he de-  
liuered me out of al my feare.

5 They had an eye vnto him, and were lighte-  
ned: and their faces were not ashamed.

6 Lo the poore cryeth, and the Lord heareth him:  
yea, and sauerh him out of all his troubles.

7 The Angel of the Lord tarieeth round about  
them that feare him: and deliuereth them.

8 O taste and see how gracious the Lord is: blet-  
sed is the man that trusteth in him.

9 O feare the Lord yee that bee his Saints: for  
they that feare him, lacke nothing.

10 The lions do lacke and suffer hunger: but they  
which seeke the Lord, shall want no maner of thing  
that is good.

11 Come ye children and hearken vnto me: I will  
teach you the feare of the Lord.

12 What man is he that lusteth to liue and would  
saine see good dayes: keepe thy tongue from euil, and  
thy



## Moneth. The vij. day.

the lips that they speake no guile.

13. Esche we euill, & do good: seeke peace, & ensue it.

14. The eyes of the Lord are ouer the righteous: and his eares are open vnto their prayers.

15. The countenance of the Lord is against them that doe euill: to roote out the remembrance of them from the earth.

16. The righteous cry, and the Lord heareth them: and deliuereth them out of all their troubles.

17. The Lord is nigh vnto them that are of a contrite heart: & will saue such as be of an humble spirit.

18. Great are the troubles of the righteous: but the Lord deliuereth him out of all.

19. Hee keepeth all his bones: so that not one of them is broken.

20. But misfortune shal slay the vngodly: and they that hate the righteous, shall be desolate.

21. The Lord deliuereth his soules of his seruants: & all they that put their trust in him, shall not be destitute.

Iudicame Domine. Psal 35.



Leade thou my cause, O Lord, with Morning: them that strue with me: and sight prayer: thou against them & sight against me.

2. Lay hande vpon the shielde and buckler: and stand by to helpe me.

3. Bring forth the speare, and stop the way against them that persecute me: say vnto my soule, I am thy saluation.

4. Let them be confounded, and put to shame that take after my soule: let them be turned backe, and brought to confusion, that imagine mischief for me.

5. Let them be as the dust before the winde: and the Angel of the Lord scattering them.

6. Let their way be darke and slippery: and let the Angel of the Lord persecute them.

Moneth. The vij day.

7 For they haue priuily laid their net to destroy me without a cause: yea. euen without a cause haue they made a pit for my soule.

8 Let a sudden destruction come vpon him bna-  
wares, and his nette that he hath laid priuily, catch  
himselfe: that he may fall into his owne mischief.

9 And my soule, be ioyfull in the Lord: it shall re-  
ioyce in his saluation.

10 All my bones shall say, Lord, who is like vnto  
thee, which deliuerest the pooze from him that is too  
strong for him: yea. the pooze and him that is in mi-  
sery, from him that spoileth him.

11 Falsse witnes did rise vp: they laid to my charge  
things that I knew not.

12 They rewarded me euill for good: to the great  
discomfozt of my soule.

13 Neuerthelesse, when they were sicke I put on  
sackcloth, and humbled my soule with fasting: and  
my prayer shall turne into mine owne bosome.

14 I behaued my selfe as though it had bene my  
friend, or my brother: I went heavily, as one that  
mourneth for his mother.

15 But in mine aduersitie they reioyced, and ga-  
thered them together: yea. the very abiects came to-  
gether against me bnawares, making mooves at me,  
and ceased not.

16 With the flatterers were busie mockers: which  
gnashed vpon me with their teeth.

17 Lord, how long wilt thou looke vpon this: O  
deliuer my soule from the calamities, which they  
bring on me, and my darling from the Lions.

18 So will I giue thee thanks in the great Con-  
gregation: I will praise thee among much people.

19 Let not them that are mine enemies triumph  
ouer me vngodly: neither let them tolnke with their  
eyes

## Moneth. The.vij.day.

eyes that hate me without a cause.

20 And why? their communing is not for peace: but they imagine deceitfull words against them that are quiet in the land.

21 They gaped on mee with their mouthes, and said: lie on thee, lie on thee, we saw it with our eyes.

22 This thou hast seene, O Lord: hold not thy tongue then, goe not farre from me, O Lord.

23 Awake and stand vp to iudge my quarrell: avenge thou my cause, my God and my Lord.

24 Iudge mee, O Lord my God, according to thy righteousness: and let them not triumph over me.

25 Let them not say in their hearts, There, there; so would we haue it: neither let them say, Wee haue deuoured him.

26 Let them be put to confusion & shame together that reioyce at my trouble: let them bee clothed with rebuke and dishonour, that boast themselves against me.

27 Let the be glad and reioyce, & sauiour my righteousness dealing: yea, let the say alway, Blessed be the Lord, which hath pleasure in the prosperity of his seruant.

28 And as for my tongue, it shall be talking of thy righteousness: and of thy praise all the day long.

Dixit iniustus. Psal. 36.

**M**y heart sheweth me the wickednes of the ungodly: that there is no feare of God before his eyes.

1 So; he flattereth himselfe in his owne sight: untill his abominable sinne be found out.

2 The words of his mouth are vnrighteous, and full of deceit: he hath left off to behaue himselfe wisely, and to doe good.

3 He imagineth mischiefes vpon his bed, and hath himselfe in no good way: neither doeth he abhorre anything that is euill.

4 Thy mercy (O Lord) reacheth vnto the heauens:

## Moneth. The vij. day.

uens : and thy faithfulness vnto the clouds.

6 Thy righteousness standeth like a strong mountaine : thy iudgements are like the great deepe.

7 Thou Lord shalt saue both man and beast. how excellent is thy mercy O God : a the children of men shall put their trust vnder the shadow of thy wings.

8 They shall be satisfied with the plenteousnesse of thy house : and thou shalt giue them drinke of thy pleasures as out of the riuer.

9 For with thee is the well of life : and in thy light shall we see light.

10 O continue forth thy louing kindnesse vnto them that know thee : and thy righteousness vnto them that are true of heart.

11 O let not the foot of pride come against me : and let not the hand of the vngodly cast me downe.

12 There are they fallen (all) that worke wickednesse : they are cast downe, & shall not be able to stand.

Noli amulari. Psal. 37.

Euening  
prayer.

**R**et not thy selfe because of the vngodly : neither be thou enuious against the euill doers.

2 For they shall soone bee cut downe like the grasse : and be withered euen as the greene herbe.

3 Put thou thy trust in the Lord, and bee doing good : dwell in the land, and verily thou shalt be fed.

4 Delight thou in the Lord : and hee shall giue thee thy hearts desire.

5 Commit thy way vnto the Lord, and put thy trust in him : and he shall bring it to passe.

6 He shall make thy righteousness as cleare as the light : and thy iust dealing as the noone day.

7 Hold thee still in the Lord, & abide patiently vpon him : but grieue not thy selfe at him whose way doeth prosper, against a man that doeth after euill counsaile.

8 Leave off from wrath, and let goe displeasure :

but

## Moneth. The vij. day.

8 **Let not thy selfe, else shalt thou be moued to do euill.**

9 **Wicked doers shall be rooted out: and they that patiently abide the Lord, those shall inherit the land.**

10 **Yet a litle while, and the vngodly shall be cleane gone: thou shalt look after his place, & he shall be a way.**

11 **But the meeke spirited shall possesse the earth: and shall be refreshed in the multitude of peace.**

12 **The vngodly seeketh counsel against the iust: and gnaweth vpon him with his teeth.**

13 **The Lord shall laugh him to scorn: for he hath seene that his day is comming.**

14 **The vngodly haue drawen out the sword, and haue bent their bow: to cast downe the poore and meek, and to slay such as be of a right conuersation.**

15 **Their sword shall go through their owne heart: and their bow shall be broken.**

16 **A small thing that the righteous hath: is better then great riches of the vngodly.**

17 **For the armes of the vngodly shall bee broken: and the Lord vpholdeth the righteous.**

18 **The Lord knoweth the dayes of the godly: and their inheritance shall endure for euer.**

19 **They shall not bee confounded in the perillous time: & in the dayes of dearth they shall haue ynough.**

20 **As for the vngodly, they shall perish, and the enemies of the Lord shall consume as the fat of lambs: yea euen as the smoke shall they consume away.**

21 **The vngodly borroweth & payeth not againe: but the righteous is mercifull and liberall.**

22 **Such as be blessed of God shall possesse the land: and they that be cursed of him, shall be rooted out.**

23 **The Lord ordereth a good mans going: and maketh his way acceptable to himselfe.**

24 **Though he fall, he shall not be cast away: for the Lord vpholdeth him with his hand.**



## Moneth. The vij. day.

25 I haue bene yong, and now am olde: and yet  
lawe I neuer the righteous forsaken, nor his seed beg-  
ging their bread.

26 The righteous is euer mercifull, and lendeth:  
and his seed is blessed.

27 Flee from euill, and doe the thing that is good:  
and dwell for euermore.

28 For the Lord loueth the thing that is right: he  
forsaketh not his that be godly, but they are prefer-  
ued for euer.

29 The righteous shall be punished: as for the seed  
of the vngodly, it shall be rooted out.

30 The righteous shall inherit the land: and dwell  
therein for euer.

31 The mouth of the righteous is exercised in wise-  
dome: and his tongue will be talking of iudgement.

32 The Law of his God is in his heart: and his  
goings shall not slide.

33 The vngodly seeth the righteous: and seeketh  
occasion to slay him.

34 The Lord will not leaue him in his hand: nor  
condemne him when he is iudged.

35 Hope thou in the Lord, and keepe his way, and  
he shall promote thee, that thou shalt possesse the land:  
when the vngodly shall perish, thou shalt see it.

36 I my selfe haue seene the vngodly in great po-  
wer: and flourishing like a greene bay tree.

37 And I went by, and loe, he was gone: I sought  
him, but his place could no where be found.

38 Keepe innocencie, and take heed vnto the thing  
that is right: for that shall bring a man peace at the last.

39 As for the transgressors, they shall perish toge-  
ther: and the end of the vngodly is. They shall be roo-  
ted out at the last.

40 But the saluation of the righteous cometh of the  
Lord:

Moneth. The viij. day.

Lord: which is also their strength in þ time of trouble.

41 And the Lord shal stand by them and saue them: he shall deliuer them from the vngodly, and shall saue them, because they put their trust in him.

Domine ne in furore. Psal. 38.

**R**at me not to rebuke (O Lord) in thine anger: Morning prayer.  
neither chasten mee in thy heavy displeasure.  
2 For thine arrowes stick fast in me: and  
thy hand presseth me soze.

3 There is no health in my flesh, because of thy displeasure: neither is there any rest in my bones by reason of my sinne.

4 For my wickednesses are gone ouer my head: and are like a soze burthen too heauy for me to beare.

5 My woundes stinke, and are corrupt: through my foolishnesse.

6 I am brought into so great trouble and misery: that I goe mourning all the day long.

7 For my loynes are filled with a soze disease: and there is no whole part in my body.

8 I am feeble and soze smitten: I haue roared for the very disquietnesse of my heart.

9 Lord, thou knowest all my desire: and my groaning is not hid from thee.

10 My heart panteth, my strength hath failed me: and the sight of mine eyes is gone from me.

11 My louers & my neighbours did stand looking vpon my trouble: and my kinsmen stood as farre off.

12 They also that sought after my life, layd snares for me: & they that went about to doe me euil, talked of wickednesse, and imagined deceit all the day long.

13 As for mee, I was like a deafe man and heard not: and as one that is dumbe, which doeth not open his mouth.

14 I became euen as a man that heareth not: and in

Moneth. The viij. day.

in whose mouth are no reprooves.

15 For in thee, O Lord, haue I put my trust: thou shalt answere for me, O Lord my God.

16 I haue required that they (euen mine enemies) should not triumph over me: for when my foote slipt, they reioyced greatly against me.

17 And I truely am set in the plague: and my heauinesse is euer in my sight.

18 For I will confesse my wickednes: and be sorie for my sinne.

19 But mine enemies liue and are mightie: and they that hate me wrongfully are many in number.

20 They also that reward euill for good, are against me: because I follow the thing that good is.

21 Forsake me not, O Lorde my God: be not thou farre from me.

22 Hasten thee to helpe me: O Lord God, my saluation.

Dixi, custodiam. Psal. 39.

I Said I will take heed to my wayes: that I offend not in my tongue.

2 I will keepe my mouth (as it were with a bridle:) while the bngodly is in my sight.

3 I held my tongue, and spake nothing: I kept silence, yea, euen from good words, but it was paine and griefe to me.

4 My heart was hote within mee, and while I was thus musing, the fire kindled: and at the last I spake with my tongue.

5 Lord, let me know mine ende, & the number of my daies: & I may be certified how long I haue to liue.

6 Behold, thou hast made my dayes as it were a span long: & mine age is euen as nothing in respect of thee, & verily every man liuing is altogether vanitie.

7 For man walketh in a vaine shadow, and disquieteth

Moneth. The viij day.

seeketh himfelfe in vaine: he heapech by riches, and cannot tell who fhall gather them.

8 And now, Lord, what is my hope: truly my hope is euen in thee.

9 Deliuert mee from all mine offences: and make me not a rebuke vnto the foolifh.

10 I became dumbe, and opened not my mouth: for it was thy doing.

11 Take thy plague away from me: I am euen consumed by the meanes of thy heavy hand.

12 When thou with rebukes doeft chaften man for finne, thou makeft his beautie to consume away like as it were a moth fretting a garment: euery man therefore is but vanitie.

13 Heare my prayer, O Lord, & with thine eares confider my calling: hold not thy peace at my teares.

14 For I am a stranger with thee, and a fojourner: as all my fathers were.

15 O fpare mee a little, that I may recouer my ftrength: before I goe hence, and be no more feene.

Expectans expectaui. Pfal. 40.

I waited patiently for the Lord: and he enclined vnto me, and heard my calling.

2 He brought me alfo out of the horrible pit, out of the myre and clay: and fet my feet vpon the rocke, and ordered my goings.

3 And he hath put a new fong in my mouth: euen a thankfgiuing vnto our God.

4 Many fhall fee it, and feare: and fhall put their trust in the Lord.

5 Blessed is the man that hath fet his hope in the Lord: and turned not vnto the proud, and to fuch as get about with lies.

6 O Lord my God, great are thy wonderous workes which thou haft done: like as bee alfo thy

Moneth. The vii. day.

thoughts which are to his ward, and yet there is no man that ordereth them vnto thee.

7 If I would declare them & speake of them: they should be more then I am able to expresse.

8 Sacrifice and meat offering thou wouldest not haue: but mine eares hast thou opened.

9 Burnt offerings and sacrifice for sinne hast thou not required: then said I, Loe, I come.

10 In the volume of the booke it is written of me, that I should fulfil thy will, O my God: I am content to doe it, yea, thy Law is within my heart.

11 I haue declared thy righteousness in the great Congregation: loe, I will not reframe my lippes, O Lord, and that thou knowest.

12 I haue not hid thy righteousness within my heart: my talking hath bene of thy truth, & of thy saluation.

13 I haue not kept backe thy louing mercy and trueth: from the great Congregation.

14 Withdraw not thou thy mercie from mee, O Lord: let thy louing kindnesse and thy trueth alway preserue me.

15 For innumerable troubles are come about me, my sinnes haue taken such hold vpon mee, that I am not able to looke vp: yea, they are more in number then the haire of my head, and my heart hath failed me.

16 O Lord, let it bee thy pleasure to deliuer mee: make haste (O Lord) to helpe me.

17 Let them be ashamed and confounded together that seeke after my soule to destroy it: let them be diuen backward and put to rebuke that wish me euil.

18 Let them be desolate and rewarded with shame, that say vnto me, He vpon thee, he vpon thee.

19 Let all those that seeke thee, be ioyfull and glad in thee: and let such as loue thy saluation, say alway, The Lord be praised.



## Moneth. The viij. day.

20 As for me I am poore and needy: but the Lord  
careth for me.

21 Thou art my helper and Redeemer: make no  
long tarrying. O my God.

Beatus qui intelligit. Psal. 41.

**B**lessed is he that considereth the poore and  
needy: the Lord shall deliuer him in the  
time of trouble. Euening  
prayer.

2 The Lord preserve him & keepe him  
alitie: that hee may be blessed vpon earth:  
and deliuer not thou him into the will of his enemies.

3 The Lord comfort him when hee lieth sicke vpon  
his bed: make thou all his bed in his sicknesse.

4 I said, Lord be mercifull vnto mee: heale my  
soule, for I haue sinned against thee.

5 Mine enemies spake euill of mee: when shall  
he die, and his name perishe?

6 And if he come to see me, he speaketh banishe:  
and his heart concealeth falshood within himselfe,  
and when he commeth forth, hee telleth it.

7 All mine enemies whisper together against me:  
even against me doe they imagine this euill.

8 Let the sentence of guiltinesse proceed against  
him: and now that he lieth, let him rise vp no more.

9 Yea, even mine owne familiar friend whom I  
trusted: which did also eat of my bread, hath laid  
great wait for me.

10 But be thou mercifull vnto mee. O Lord: raise  
thou me vp againe, and I shall reward them.

11 By this I know thou fauourest me: that mine  
enemie doeth not triumph against me.

12 And when I am in my health, thou vpholdest  
me: and shalt set me before thy face for ever.

13 Blessed be the Lord God of Israel: world with-  
out end. Amen.

## Moneth. The vii. day.

Quemadmodum. Psal. 42.

**L**ike as the Hart desireth the water brookes : so longeth my soule after thee, O God.

2 My soule is athirst for God, yea, even for the living God : when shall I come to appeare before the presence of God ?

3 My teares have bene my meat day and night : while they daily say vnto mee, where is now thy God ?

4 Now when I thinke theretupon, I powze out my heart by my selfe: for I went with the multitude, and brought them forth into the house of God.

5 In the voyce of praise and thankesgiving : among such as keepe Holy day.

6 Why art thou so full of heavinesse, O my soule: and why art thou so disquieted within me ?

7 Put thy trust in God : for I will yet glue him thanks for the helpe of his countenance.

8 My God, my soule is vexed within mee : therefore will I remember thee, concerning the land of Jordan, and the little hill of Hermon.

9 One deepe calleth another, because of the noise of the water pipes : all thy waues and stormes are gone over me.

10 The Lord hath granted his loving kindnesse on the day time: and in the night season did I sing of him, and made my prayer vnto the God of my life.

11 I will say vnto the God of my strength, why hast thou forgotten mee : why goe I thus heavily while the enemy oppresseth me ?

12 My bones are smitten asunder as with a sword: while mine enemies trouble me, cast me in & teeth.

13 Namely, while they say daily vnto me: where is now thy God ?

14 Why art thou so vexed, O my soule: and why art

## Mouerh. The ix. day.

art thou so disquieted within me?

1 **O** put thy trust in God: for I will yet thank him, which is the helpe of my countenance, and my God.

Iudica me Deus. Psal. 43.

**G**ive sentence with mee, **O** God, and defend my cause against the ungodly people: **O** deliver mee from the deceitfull and wicked man.

2 For thou art the God of my strength, why hast thou put me from thee: and why goe I so heavily, while the enemie oppresseth me?

3 **O**h send out thy light and thy truth, that they may leade me: and bring me vnto thy Holy hill, and to thy dwelling.

4 And that I may go vnto the Altar of God, euen vnto the God of my ioy and gladnesse: and vpon the harpe will I giue thanks vnto thee, **O** God my God.

5 Why art thou so heavy, **O** my soule: and why art thou so disquieted within me?

6 **O** put thy trust in God: for I will yet giue him thanks, which is the helpe of my countenance, and my God.

Deus auribus. Psal. 44.

**W**e haue heard without eares, **O** God, Morning prayer.  
our fathers haue tolde vs: what thou hast done in these thinges of old.

2 How thou hast driven out the heathen with thy hand, & planted them in: how thou hast destroyed the nations, & cast them out.

3 For they gate not the land in possession through their owne sword: neither was it their owne arme that helped them.

4 But thy right hand and thine arme: and the light of thy countenance: because thou haddest a fauour vnto them.

5 Thou art my king, **O** God: send help vnto Jacob.  
6 Through

## Moneth. The ix. day.

6 Though thee wil we overthrow our enemies:  
and in thy Name will we tread them vnder that rise  
by against vs.

7 For I will not trust in my bow: it is not my  
sword that shall helpe me.

8 But it is thou that sauest vs from our enemies:  
and putteth them to confusion that hate vs.

9 We make our boast of God all day long: and wil  
praise thy Name for ever.

10 But now thou art farre off, and putteth vs to  
confusion: and goest not forth with our armies.

11 Thou makest vs to turne our backs vpon our  
enemies: so that they which hate vs spoile our goods.

12 Thou lettest vs to bee eaten by like sheepe: and  
hast scattered vs among the heathen.

13 Thou sellest thy people for nought: and takest  
no money for them.

14 Thou makest vs to bee rebuked of our neigh-  
bours: to be laughed to scorne, and had in derision of  
them that are round about vs.

15 Thou makest vs to bee a by-woyde among the  
heathen: and that the people shake their heads at vs.

16 My confusion is hastily befoze me: and the shame  
of my face hath couered me.

17 For the voice of the slanderer and blasphemer:  
for the enemy and auenger.

18 And though all this be com vpon vs, yet do we  
not forget thee: nor beaue our selues fro wardly in  
thy Couenant.

19 Our heart is not turned backe: neither our  
steps gone out of thy way.

20 So not when thou hast smitten vs into a place  
of danger: and covered vs with the shadow of death.

21 If we haue forgotten the name of our God, and  
hoden by our handes to any strange god: shall not  
God

# Moneth. The ix. day. 4

God search it out: for he knoweth the very secrets of the heart.

12 for thy sake also are we killed all the day long: and are counted as sheepe appointed to be slaine.

13 O Lord, why sleepest thou: awake, and be not absent from us for ever.

14 Wherefore hidest thou thy face: and forgettest our misery and trouble?

15 for our soule is brought low: even vnto the dust: our belly cleaueth vnto the ground.

16 Arise and helpe us: and deliver us for thy mercies sake.

Eructavit cor meum.

Psal. 42.

**M**y heart is inditing of a good matter: I speake of the things, which I haue made vnto the King.

2 My tongue is the pen: of a ready writer.

3 Thou art fairer then the children of men: full of grace, are thy lips, because God hath blessed thee for ever.

4 Gird thee with thy sword vpon thy thigh, O thou most mighty: according to thy worship and renowne.

5 Good lucke haue thou in thine honor: ride on: because of the word of truth, of meeknes, & righteousness. & thy right hand shall teach thee terrible things.

6 Thy arrowes are very sharpe, and the people shall be subdued vnto thee: even in the midde among the kings enemies.

7 Thy seat, O God, endureth for ever: the scepter of thy kingdome is a right Scepter.

8 Thou hast loved righteousness, and hast hated iniquity: wherefore God, even thy God, hath anointed thee with the oyle of gladnesse above thy fellows.

9 All thy garments smell of Myrrour, Aloes, and Cassia: out of the Iuary palaces, where they haue made thee glad.

10 Kings daughters were among thy honourable women:



## Moneth. The ix. day.

women: upon thy right hand did stand the Queens  
in a vesture of gold, wrought about with diuers colours.

11 Searchen, O daughter, & consider, incline thine  
ear: forget also thine own people, & thy fathers house.

12 For thou shalt the King haue pleasure in thy beauty:  
for he is thy Lord God, and worship thou him.

13 And the daughter of Tyre shall be there with a  
gift: like as the rich also among the people shall make  
their supplication before thee.

14 The Kings daughter is all glorious within:  
her clothing is of wrought gold.

15 She shall be brought vnto the King in raiment  
of needle worke: the virgins that be her fellows shall  
beate her company, and shall be brought vnto thee.

16 With joy and gladnesse shall they bee brought:  
and shall enter into the kings palace.

17 In stead of thy fathers thou shalt haue children:  
whom thou mayest make princes in all lands.

18 I will remember thy Name from one genera-  
tion vnto another: therefore shall the people giue  
thanks vnto thee world without end.

Deus noster refugium. Psal. 46.

**G**od is our hope and strength: a very present helpe  
in trouble.

Wherefore will wee not feare though the earth  
be mooued: and though the hills bee caried into the  
midst of the Sea.

3 Though the waters thereof rage & swell: and  
though mountains shake at the tempest of the same.

4 The rivers of the flood thereof shall make glad  
the Citie of God: the holy place of the Tabernacle of  
the most High.

5 God is in the midst of her, therefore shall she not  
be remoued: God shall helpe her, and that right early.

6 The heathen make much ado, and the king  
domes

## Moneth. The ix. day.

houses are mooued : but God hath shewed his voyce,  
and the earth shall melt away.

7 The Lord of hosts is with vs : the God of Jacob is our refuge.


8 Come hither, and beholde the workes of the  
Lord : what destruction hee hath brought vpon the  
earth.

9 He maketh warres to cease in all the world: he  
breaketh the bow, and knappeth the speare in sun-  
der, and burneth the chariots in the fire.

10 Be still then, and know that I am God: I will  
be exalted among the heathen, and I will be exalted  
in the earth.

11 The Lord of hostes is with vs : the God of Jacob is our refuge.

Omnes gentes plaudite. Psal. 47.

 Clap your hands together, all ye people : ¶ Euening  
prayer.  
sing vnto God with the voyce of melodie.

2 For the Lord is high, and to be feared :  
he is the great King vpon all the earth.

3 Hee shall subdue the people vnder vs : and the  
nations vnder our feete.

4 He shall chuse out an heritage for vs : even the  
worship of Jacob whome he loued.

5 God is gone vp with a merie noyse : and the  
Lord with the sound of the trumpe.

6 O sing praises, sing praises vnto (our) God : O  
sing praises, sing praises vnto our King.

7 For God is the King of all the earth : sing yee  
praises with vnderstanding.

8 God reigneth ouer the heathen : God sitteth  
vpon his Holy seat.

9 The princes of people are toynd vnto the peo-  
ple of God of Abraham: for God, which is very high  
exalted, doeth defend the earth as it were with a shield.

Magnus

## Moneth. The ix. day.

Magnus Dominus. Psal. 48.

**G**reat is the Lord, and highly to be praised: in the Citie of our God, euen vpon his Holy hill.

2 The hill of Sion is a faire place, and the top of the whole earth: vpon the Northside lieth the city of the great King, God is well knowen in her palaces, as a sure refuge.

3 For loe, the Kings of the earth: are gathered and gone by together.

4 They marvelled to see such things: they were astonied, and suddenly cast downe.

5 Feare came there vpon them, and sorrow: as vpon a woman in her trauaile.

6 Thou shalt breake the ships of the sea: through the East winde.

7 Like as we haue heard, so haue we seene in the city of the Lord of hosts, in the city of our God: God vpholdeth the same for euer.

8 We waite for thy louing kindnesse, O God: in the middelt of thy Temple.

9 O God, according vnto thy Name, so is thy praise vnto the worlds end: thy right hand is full of righteousness.

10 Let the mount Sion reioyce, and the daughters of Iuda be glad: because of thy Iudgements.

11 Walke about Sion, and goe round about her: and tell the towres thereof.

12 Marke well her bulwarks, set by her houses: that ye may tell them that come after.

13 For this God is our God for euer and euer: he shall be our guide vnto death.

Audite hæc omnes. Psal. 49.

**O** Heare yee this all ye people: ponder it with your eares all ye that dwell in the world.

2 High & low, rich and poore: one with another.

3 My

## Moneth. The ix. day.

3 My mouth shall speake of wisdom: and my heart shall muse of vnderstanding.

4 I will encline mine eare to the parable: and heare my darke speech vpon the harpe.

5 Wherefore should I feare in the dayes of wickednesse: and when the wickednes of my heeles compasseth me round about?

6 There be some that put their trust in their goods: and boast themselves in the multitude of their riches.

7 But no man may deliuer his brother: nor make agreement vnto God for him.

8 For it cost moze to redeeme their soules: so that he must let that alone for euer.

9 Pea, though he liue long: and see not the graue.

10 For hee seeth that wise men also die, and perish together: as well as the ignorant and foolish, and leaue their riches for others.

11 And yet they thinke that their houses shall continue for euer: and that their dwelling places shall endure from one generation to another, and call the lands after their owne names.

12 Neuerthelesse, man will not abide in honour: seeing hee may bee compared vnto the beasts that perish, this is the way of them.

13 This is their foolishnesse: and their posteritie passe their saying.

14 They lie in the bell like sheepe, death gna'theth vpon them, and the righteous shall haue domination of them in the morning: their beautie shall consume in the sepulchre out of their dwelling.

15 But God hath deliuered my soule from the place of hell: for he shall receiue me.

16 Be not thou afraid though one bee made rich: as the glory of his house be increased.

17 For he shall cary nothing away with him when hee

## Moneth. The x. day.

he dieth: neither shall his pompe follow him.

18 For while he liued, he counted himselfe an happy man: and so long as thou doest well vnto thy selfe, men wil speake good of thee.

19 Hee shall follow the generation of his fathers: and shall neuer see light.

20 Man being in honour, hath no vnderstanding: but is compared vnto the beasts that perish.

Deus deorum. Psal. 50.

Morning  
prayer.



De Lord, euen the most mightie God hath spoken: and called the world from the rising vp of the Sun vnto the going down thereof.

2 Out of Sion hath God appeared: in perfect beautie.

3 Our God shal come, and shal not keepe silence: there shall goe before him a consuming fire, & a mighty tempest shall be stirred by round about him.

4 Hee shall call the heauen from aboue: and the earth, that he may iudge his people.

5 Gather my Saints together vnto mee: those that haue made a couenant with me with sacrifice.

6 And the heauens shall declare his righteousness: for God is iudge himselfe.

7 Heare, O my people, and I will speake: I my selfe will testifie against thee, O Israel, for I am God, euen thy God.

8 I will not reprove thee, because of thy sacrifices, or for thy burnt offerings: because they were not alway before me.

9 I will take no bullocke out of thy house: nor hee goates out of thy folds.

10 For all the beasts of the Forrest are mine: and so are the cattels vpon a thousand hills.

11 I know all the foules vpon the mountaines: and the wilde beasts of the field are in my sight.

12 I



## Moneth. The x. day.

12 If I be hungry, I will not tell thee: for the whole world is mine, and all that is therein.

13 Thinkest thou that I will eat Bulls flesh: and drinke the blood of Goates?

14 Offer vnto God thankelgiuing: and pay thy vowes vnto the most High.

15 And call vpon me in the time of trouble: so will I heare thee, and thou shalt praise me.

16 But vnto the vngodly said God: why dost thou preach my lawes, & takest my couenāt in thy mouth?

17 Whereas thou hatest to bee reformed: and hast call my wordes behinde thee.

18 When thou sawest a thiefe, thou consentedst vnto him: and hast bene partaker with the adulterers.

19 Thou hast let thy mouth speake wickednesse: and with thy tongue thou hast set forth deceit.

20 Thou satest and spakest against thy brother: yea, and hast slandered thine owne mothers sonne.

21 These things hast thou done, and I helde my tongue, and thou thoughtest wickedly that I am such a one as thy selfe: but I will reprove thee, and set before thee the things that thou hast done.

22 Consider this, ye that forget God: least I plucke you away, and there be none to deliuer you.

23 Who so offereth me thanks and praise, hee honoureth mee: and to him that ordereth his conuersation right, will I shew the saluation of God.

Miserere mei Deus. Psal. 51.

**H**ave mercy vpon mee, O God, after thy great goodnesse: according to the multitude of thy mercies doe away mine offences.

24 Wash me thoroughly from my wickednesse: and cleanse me from my sinne.

25 For I knowledg my faults: and my sinne is before me.

Moneth. The x. day.

4 Against thee only haue I sinned, and done this euil in thy sight: that thou mightest be iustified in thy saying, and cleare when thou art iudged.

5 Behold, I was shapen in wickednesse: and in sinne hath my mother conceived me.

6 But lo, thou requirest truth in the inward parts: and shalt make me to vnderstand wisdome secretly.

7 Thou shalt purge me with Hysope, and I shall be cleane: thou shalt wash mee, and I shall be whiter then snow.

8 Thou shalt make me heare of ioy and gladnes: that the bones which thou hast broken may reioyce.

9 Turne thy face from my sinnes: and put out all my misdeeds.

10 Make me a cleane heart, O God: and reneue a right spirit within me.

11 Cast me not away from thy presence: and take not thy holy spirit from me.

12 O giue me the comfort of thy help againe: and stablish me with thy free spirit.

13 Then shall I teach thy wayes vnto the wicked: and sinners shall be conuerted vnto thee.

14 Deliuer me from bloodguiltines, O God, thou that art the God of my health: and my tongue shall sing of thy righteousness.

15 Thou shalt open my lips, O Lord: and my mouth shall shew thy praise.

16 For thou desirest no sacrifice, els would I giue it thee: but thou delightest not in burnt offerings.

17 The sacrifice of God is a troubled spirit: a broken & contrite heart, O God, shalt thou not despise.

18 O bee fauourable and gracious vnto Sion: build thou the walles of Hierusalem.

19 Then shalt thou be pleased with the sacrifice of righteousness, with the burnt offerings & oblations: then

## Moneth. The x. day.

When shall they offer yong bullocks vpon thine altar.

Quid gloriaris? Psal. 52.

**W**hy boastest thou thy selfe, thou tyrant: that thou canst doe mischief?

1 Whereas thy goodnes of God: endureth yet daily.

2 Thy tongue imagineth wickednes: and with lies thou cuttest like a sharpe rasor.

3 Thou hast loued vnrighteousnesse more then goodnes: and to talk of lies more then righteousness.

4 Thou hast loued to speake all words that may do hurt: O thou false tongue.

5 Therefore shall God destroy thee for euer: he shall take thee and pluck thee out of thy dwelling, and root thee out of the land of the liuing.

6 The righteous also shall see this, and feare: and shall laugh him to scorn.

7 For, this is the man that tooke not God for his strength: but trusted vnto the multitude of his riches, and strengthened himselfe in his wickednes.

8 As for me, I am like a greene Oliue tree in the house of God: my trust is in the tender mercy of God for euer and euer.

9 I will alwayes giue thanks vnto thee for that thou hast done: and I will hope in thy Name, for thy saines like it well.

Dixit insipiens. Psal. 53.

**H**e foolish body hath said in his heart: There is no God. Eue-ing prayer.

2 Corrupt are they, & become abominable in their wickednes: there is none that doeth good.

3 God looked downe from heauen vpon the children of men; to see if there were any that would vnderstand, and seeke after God.

4 But they are all gone out of the way, they are altogether become abominable: there is also none

Aa 2

that

Moneth. The x. day.

that doeth good, no not one.

5 Are not they without vnderstanding that worke wickednes: eating bp my people as if they would cate bread: they haue not called vpon God.

6 They were afraid where no feare was: for God hath broken þ bones of them þ besieged thee, thou hast put them to cōfution because God hath despised them.

7 Oh that the saluation were giuen vnto Israel out of Sion: Oh that the Lord would deliuer his people out of captiuitie.

8 Then should Jacob reioyce: and Israel should be right glad.

Deus in nomine. Psal. 54.

**S**auē me, O God, for thy Names sake: and auenge me in thy strength.

2 Heare my prayer, O God: and hearken vnto the words of my mouth.

3 For strangers are risen bp against mee: and tyrants, which haue not God befoze their eyes, seeke after my soule.

4 Beholde, God is my helper: the Lord is with them that behold my soule.

5 Hee shall reward euill vnto mine enemies: destroy them in thy trueth.

6 An offering of a free heart will I giue thee, and praise thy Name, O Lord: because it is so comfortable.

7 For he hath deliuered me out of all my trouble: & mine eye hath seene his desire vpon mine enemies.

Exaudi Deus. Psal. 55.

**H**earē my prayer, O God: and hide not thy selfe from my petition.

2 Take heede vnto mee, and heare mee: how I mourne in my prayer, and am vexed.

3 The enemy cryeth so, and the vn godly cometh on so fast: for they are minded to doe mee some mischiefes,

## Moneth. The x. day.

mischiefe, so maliciously are they set against me.

4 My heart is disquieted within mee: and the  
sore of death is fallen vpon me.

5 fearefulness and trembling are come vpon me:  
and an horrible dread hath ouerwhelmed me.

6 And I said, O that I had wings like a doue:  
for then would I flee away, and be at rest.

7 For, then would I get mee away farre off: and  
remaine in the wilderness.

8 I would make haste to escape: because of the  
fury winde and tempest.

9 Destroy their tongues, O Lord, & deuide them:  
for I haue spied vnrighteousnes, and strife in the ci. y.

10 Day and night they go about within the wals  
thereof: mischief also & sorrow are in the mids of it.

11 wickednesse is therein: deceit, and guile goe  
not out of their streets.

12 For it is not an open enemy that hath done me  
this dishonour: for then I could haue borne it.

13 Neither was it mine aduersary that did mag-  
nify himselfe against mee: for then peradventure I  
would haue hid my selfe from him.

14 But it was euen thou my companion: my  
guide, and mine owne familiar friend.

15 We tooke sweet counsell together: and walked  
in the house of God as friends.

16 Let death come hastily vpon them, and let them  
goe downe quicke into hell: for wickednesse is in their  
dwellings, and among them.

17 As for me, I will call vpon God: and the Lord  
shall saue me.

18 In the evening and morning, and at noone day  
will I pray, and that instantly: and he shall heare my  
 voyce.

19 It is hee that hath deliuered my soule in peace  
from



Moneth. The xj. day.

from the battell that was against me: for there were many with me.

20 Yea, euen God that endureth for euer, shall heare mee, and bring them downe: for they will not turne, nor feare God.

21 Hee layde his handes vpon such as be at peace with him: and he brake his couenant.

22 The words of his mouth were softer then butter: hauing warre in his heart: his wordes were smother then oyle, and yet be they very swords.

23 O cast thy burthen vpon the Lord: & he shall nowrish thee: & shall not suffer the righteous to fall for euer.

24 And as for them: thou, O God, shalt bring them into the pit of destruction.

25 The bloodthirstie and deceitfull men shall not liue out halfe their dayes: neuerthelesse, my trust shall be in thee O Lord.

Miserere mei Deus, Psal. 56.

Morning  
prayer,



Emercisfull vnto me, O God, for man goeth about to deuoure mee: he is dayly fighting, and troubling me.

2 Mine enemies are dayly in hand to swallow me vp: for they be many that fight against me, O thou most High.

3 Neuerthelesse, though I am sometime afraid: yet put I my trust in thee.

4 I will praise God because of his word: I haue put my trust in God, and will not feare what flesh can doe vnto me.

5 They dayly mislike my wordes: all that they imagine, is to doe euill.

6 They hold all together, & keep themselues close: and marke my steps, when they lay wait for my soule.

7 Shall they escape for their wickednesse: thou O God, in thy displeasure shalt cast them downe.

8 Thou

Moneth. The xj. day.

8 Thou tellest my sittings, put my teares into thy bottell: are not these things noted in thy booke?

9 Whensoever I call vpon thee then shall mine enemies be put to flight: this I knowe, for God is on my side.

10 In Gods worde will I reioyce: in the Lords word will I comfort me.

11 Yea, in God haue I put my trust: I will not be afraid what man can doe vnto me.

12 Vnto thee, O God, will I pay my bowes: vnto thee will I giue thanks.

13 For thou hast deliuered my soule from death, and my feet from falling: that I may walke before God in the light of the liuing.

Miserere mei Deus, Psal. 57.

**B**e mercifull vnto mee, O God, be mercifull vnto mee, for my soule trusteth in thee: and vnder the shadow of thy wings shall be my refuge, untill this manny be ouerpast.

1 I will call vnto the most hie God: euen vnto the God that shall performe the cause which I haue in hand.

2 He shall send from heauen: and saue mee from the reprooche of him that would eate me vp.

3 God shall send forth his mercy and truthe: my soule is among Lions.

4 And I lie euen among the children of men that are set on fire: whose teeth are speares and arrowes, and their tongue a sharpe sword.

5 Set by thy selfe, O God, aboue the heauens: and thy glory aboue all the earth.

6 They haue laid a net for my feete, and pressed downe my soule: they haue digged a pit before mee, and are fallen into the mids of it themselves.

7 My heart is fired, O God, my heart is fired: I will sing and giue prasse.

## Moneth. The xj. day.

9 Awake by my gloze, awake Lute and Harpe:  
My selfe will awake right early.

10 I will giue thanks vnto thee O Lord, among  
the people: I will sing vnto thee among the nations.

11 For the greatnesse of thy mercy reacheth vnto  
the heauens: and thy trueth vnto the cloudes.

12 Set by thy selfe, O God, aboute the heauens:  
and thy gloze aboute all the earth.

Si veré vique. Psal. 58.

**A**Re your mindes set vpon righteousnesse, O yee  
Congregation: and doe yee iudge the thing that  
is right, O ye sonnes of men?

2 Yea, yee imagine mischief in your heart vpon  
the earth: and your hands deale with wickednesse.

3 The vngodly are fro ward euen from their mo-  
thers wombe: as soon as they bee borne they goe a-  
stray, and speake lies.

4 They are as venomous as the poison of a Ser-  
pent: euen like the deafe Adder & stoppeth her eares.

5 Which refuseth to heare the voice of the Char-  
mer: tharme he neuer so wisely.

6 Brake their teeth, O God, in their mouthes,  
smite the iaw bones of the Lions, O Lord: let them  
fall away like water that runneth apais, and when  
they shoote their arrowes, let them be rooted out.

7 Let them consume away like a snail, and bee  
like the vntimely fruit of a woman: and let them not  
see the Sunne.

8 O yee: ever your pores be made hose with thornes:  
so let indignation beere him, euen as a thing that is  
rawe.

9 The righteous shall reioyce when he seeth the  
vengeance: he shall wash his scorpes in the blood of  
the vngodly.

10 So that a man shall say, wretched there is a  
ward

## Moneth The xj. day

ward for the righteous: doubtlesse there is a God  
that iudgeth the earth.

Eripe me de inimicis. Psal. 59.

**D**eliver me from mine enemies, O God: defend me from them that rise up against me.

Euening  
prayer.

2 O deliver me from the wicked doers:  
and save me from the bloodthirstie men.

3 For loe, they lie waiting for my soule: the mighty men are gathered against me, without any offence or fault of me, O Lord.

4 They run and prepare themselves without my fault: arise thou therefore to helpe me and behold.

5 Stand by, O Lord God of hostes, thou God of Israel, to visite all the heathen: and be not mercifull unto them that offend of malicious wickednesse.

6 They goe to and fro in the evening: they grin like a dogge, and runne about through the city.

7 Beholde, they speake with their mouth, and words are in their lips: for who doeth heare?

8 But thou, O Lord, shalt haue them in derision: and thou shalt laugh all the heathen to scorne.

9 My strength will I ascribe vnto thee: for thou art the God of my refuge.

10 God be weth me his goodnesse plenteously: and God shall let me see my desire vpon mine enemies.

11 Slay them not, lest my people forget it: but scatter them abroad among the people, and put them downe, O Lord, our defence.

12 For the sinne of their mouth, and for the words of their lips, they shall bee taken in their pride: and why? their preaching is of cursing and lies.

13 Consume them in thy wrath, consume them, that they may perish: and know that it is God which ruleth in Jacob, and vnto the ends of the world.

14 And

Moneth. The xj. day.

14 And in the euening they will returne : grinne like a dogge, and will goe about the city.

15 They will runne here and there for meate: and grudge if they be not satisfied.

16 As for mee, I will sing of thy power, and will praise thy mercy betimes in the morning : for thou hast bin my defence & refuge in the day of my trouble.

17 Vnto thee, O my strength, will I sing: for thou O God, art my refuge, and my mercifull God.

Deus repulisti nos. Psal. 60.

O God thou hast cast vs out, & scatered vs abroad: thou hast also been displeased, O turne thee vnto vs againe.

2 Thou hast mooued the land, & deuided it: heale the sores thereof, for it maketh.

3 Thou hast shewed thy people heauy things: thou hast giuen vs a drinke of deadly wine.

4 Thou hast giuen a token for such as feare thee: that they may triumph because of the trueth.

5 Therefore were thy beloued deliuered : helpe me with thy right hand, and heare me.

6 God hath spoken in his holines, I wil reioice and diside Sichem: and mete out the balley of Succoth.

7 Gilead is mine, & Manasses is mine: Ephraim also is the strength of my head, Iuda is my lawgiuer.

8 Moab is my washpot, ouer Edom will I cast out my shoe: Philistia be thou glad of me.

9 Who will leade me into the strong citie : who will bring me into Edom?

10 Hast thou not cast vs out, O God: wilt not thou, O God, goe out with our hostes?

11 O be thou our helpe in trouble: for hatne is the helpe of man.

12 Through God will we doe great actes : for it is he that shall tread downe our enemies.

Exaudi



# Moneth. The xijday.

Exaudi Deus. Psal. 61.

**H**eare my crying, O God : giue eare vnto my prayer.

1 From the endes of the earth will I call vnto thee: when my heart is in heauinesse.

2 O let me be vpon the rocke that is higher then I: for thou hast bene my hope, and a strong tower for me against the enemy.

3 I will dwell in thy tabernacle for ever: and my trust shall be vnder the cowering of thy wings.

4 For thou, O Lord, hast heard my desires: & hast giuen an heritage vnto those that feare thy Name.

5 Thou shalt grant the King a long life: that his yeeres may endure throughout all generations.

6 Hee shall dwell before God for ever: O prepare thy louing mercy and faithfulness, that they may preserve him.

7 So will I alwayes sing praise vnto thy Name: that I may dayly performe my vowes.

Nonne Deo. Psal. 62.

**M**y soule truly waiteth still vpon God: for of him cometh my saluation.

Morning  
prayer.

2 He verely is my strength and my saluation: hee is my defence, so that I shall not greatly fall.

3 How long will yee imagine mischief against every man: ye shall be slaine all the sort of you, yea, as a tottering wall shall ye be, and like a broken hedge.

4 Their deuise is only how to put him out whom God will exalt: their delight is in lies, they giue good words with their mouth, but curse with their heart.

5 Neuerthelesse, my soule waite thou still vpon God: for my hope is in him.

6 He verely is my strength and my saluation: hee is my defence, so that I shall not fall.

7 In

## Moneth. The xij. day.

7 In God is my health and my glory: the rock of my might, and in God is my trust.

8 I put your trust in him alway, (see people:) powze out your hearts befoze him, for God is our hope.

9 As for the children of men, they are but vaine: the children of men are deceitfull vpon the weights, they are altogether lighter then vanitie it selfe.

10 I trust not in wrong and robbery, giue not your selues vnto vanitie: if riches increase, let not your heart vpon them.

11 God saie once and twise: I haue also heard the same, that po wer belongeth vnto God.

12 And that thou Lord art mercifull: for thou rewardest euery man according to his worke.

Deus, Deus meus. Psal. 63.

**O** God, thou art my God: earely will I seeke thee.

2 My soule thirsteth for thee, my flesh also longeth after thee: in a barren and dry land, where no water is.

3 Thus haue I looked for thee in holinesse: that I might behold thy power and glory.

4 For thy louing kindnesse is better then the life it selfe: my lips shall praise thee.

5 As long as I liue will I magnifie thee on this maner: and lift vp my hands in thy Name.

6 My soule shal be satisfied, euen as it were with marrow and fatnesse: when my mouth praiseth thee with ioyfull lips.

7 Haue I not remembred thee in my bed: and thought vpon thee when I was waking?

8 Because thou hast bene my helper: therefore vnder the shadow of thy wings will I reioyce.

9 My soule hangeth vpon thee: thy right hand hath vpholden me.

## Moneth. The xij. day.

10 These also that seeke the hurt of my soule: they shall goe vnder the earth.

11 Let them fall vpon the edge of the sword: that they may be a portion for fores.

12 But the King shall reioyce in God, all they also that swear by him shall be commended: for the mouth of them that speake lyes, shall be stopped.

Exaudi Deus. Psal. 64.

**H**ear my voice, O God, in my prayer: preserve my life from feare of the enemy.

1 Hide me from the gathering together of the sword: and from the insurrection of wicked doers.

2 Which haue whet their tongue like a sword: and shoot out their arrowes, euen bitter words.

3 That they may prauily shooote at him that is perfect: suddenly doe they hit him, and feare not.

4 They courage themselves in mischief: & commune among themselves how they may lay snares, and say that no man shall see them.

5 They imagine wickednes, and practise it: that they keep secret among themselves, euery man in the deepe of his heart.

6 But God shall suddenly shooote at them with a swift arrow: that they shall be wounded.

7 Yea, their own tongues shall make the fall: in so much that who so seeth the, shall laugh them to scorn.

8 And all men that see it, shall say, This hath God done: for they shall perceiue that it is his worke.

9 The righteous shall reioyce in the Lord, and put his trust in him: and all they that are true of heart, shall be glad.

Te deum hymnus. Psal. 65.

**T**hou, O God, art praised in Sion: and vnto Evening thee shall the bowe be performed in Hieru-  
salem. prayer.

2 Thou

## Moneth. The xij day.

2 Thou that hearest the prayer : vnto thee that all flesh come.

3 My misdeeds preuaile against me : O be thou mercifull vnto our sinnes.

4 Blessed is the man whom thou chusest, and receivest vnto thee : he shall dwell in thy court, and shall bee satisfied with the pleasures of thy house, euen of thy holy Temple.

5 Thou shalt shewe vs wonderfull things in thy righteousness. O God of our saluation : thou that art the hope of all the ends of the earth, and of them that remaine in the broad sea.

6 Which in his strength setteth fast the mountains : and is girded about with power.

7 Which stilleth the raging of the sea : & the noise of his waues, and the madness of his people.

8 They also that dwell in the uttermost parts of the earth, shall be afrayd at thy tokens : thou that makest the outgoings of the morning and euening to praise thee.

9 Thou bistest the earth, and blessest it : thou makest it very plenteous.

10 The riuier of God is full of water : thou preparest their corne, so that thou providest for the earth.

11 Thou waterest her furrowes, thou sendest rayne into the little balleyes thereof : thou makest it soft with the drops of raine, and blessest the increase of it.

12 Thou crownest the yere with thy goodnes : and thy clouds drop fatnesse.

13 They shall drop vpon the dwellings of the wilderness : and the little hills shall reioyce on euery side.

14 The folds shall be full of sheepe : the balleyes also shall stand so thicke with corne, that they shall laugh and sing.

Iubilate

## Moneth. The xij. day.

Iubilare Deo. Psal. 66.

**O** Be ioyfull in God all ye landes: sing praises vnto the honour of his Name, make his praise to be glorious.

**2** Say vnto God, O how wonderfull art thou in thy workes: through the greatnesse of thy power shall thine enemies be found liars vnto thee.

**3** For all the world shall worship thee: sing of thee, and praise thy Name.

**4** O come hither, and behold the workes of God: how wonderfull hee is in his doing toward the children of men.

**5** Hee turned the sea into drie land: so that they went through the water on foot, there did we reioyce thereof.

**6** He ruleth with his power for ever, his eyes behold the people: and such as will not beleene, shall not be able to exalt themselves.

**7** O praise our God, (ye people:) and make the voice of his praise to be heard.

**8** Which holdeth our soule in life: and suffereth not our feet to slip.

**9** For thou, O God, hast proued vs: thou also hast tried vs, like as siluer is tried.

**10** Thou broughtest vs into the snare: and laydest trouble vpon our loynes.

**11** Thou sufferdest men to ride ouer our heads: we went through fire and water, and thou broughtest vs into a wealthy place.

**12** I will go into thy house with burnt offerings: & will pay thee my vowes which I promised with my lips, & shall make with my mouth when I was in trouble.

**13** I will offer vnto thee fat burnt sacrifices, with the incense of rammes: I will offer bullocks & goats.

**14** O come hither & hearken all ye that feare God:

an d



Moneth. The xiiij. day.

and I will tell you what he hath done for my soule.

15 I called vnto him with my mouth: and gaue him praises with my tongue.

16 If I incline vnto wickednesse with my heart: the Lord will not heare me.

17 But God hath heard mee: and considered the voice of my prayer.

18 Praised bee God which hath not cast out my prayer: nor turned his mercy from me.

Deus misereatur. Psal. 67.

**G**od be mercifull vnto vs, and blesse vs: and shew vs the light of his countenance, and be mercifull vnto vs.

2 That thy way may be knowne vpon earth: thy sauving health among all nations.

3 Let the people praise thee, O God: yea, let all the people praise thee.

4 O let the nations reioyce and be glad: for thou shalt iudge the folke righteously, and gouerne the nations vpon earth.

5 Let the people praise thee, O God: let all the people praise thee.

6 Then shall the earth bring forth her increase: and God, euen our owne God shall giue vs his blessing.

7 God shall blesse vs: and all the ends of the world shall feare him.

Exurgat Deus. Psal. 68.

Morning  
Prayer.

**L**et God arise, and let his enemies be scattered: let them also that hate him, flee before him.

2 Like as the smoke vanissheth, so shalt thou drive them away: and like as waxe melteth at the fire, so let the vngodly perish at the presence of God.

3 But let the righteous bee glad and reioyce before God: let them also be merry and ioyfull.

Moneth. The xiiij. day.

1 Sing vnto God, and sing praises vnto his  
name: magnifie him that rideth vpon the heauens  
as it were vpon an horse, praise him in his name,  
yea, and reioyce before him.

2 He is a father of the fatherlesse, & defendeth the  
cause of the widowes: euen God in his holy habitatio,

3 Hee is the God that maketh men to bee of one  
minde in an house, and bringeth the prisoners out of  
captiuitie: but letteth the runnagates continue in  
hardnesse.

4 O God, when thou wentest forth before the  
people: when thou wentest through the wilderness.

5 The earth shooke, and the heauens dropped at  
the presence of God: euen as Sinai also was moued  
at the presence of God, which is the God of Israel.

6 Thou, O God sentest a gracious raine vpon  
thine inheritance: & refreshedst it whē it was weary.

7 Thy congregation shal dwell therein: for thou,  
O God, hast of thy goodnesse prepared for the poore.

8 The Lord gaue the word: great was the com-  
pany of the preachers.

9 Kings with their armies did flee and were dis-  
comfited: and they of the household diuided the spoyle.

10 Though ye haue lpen among the pots, yet shall  
ye bee as the wings of a Dove: that is couered with  
silver wings, and her feathers like gold.

11 When the Almighty scattered Kings for their  
sake: then were they as white as snow in Salmon.

12 As the hill of Basan, so is Gods hill: euen an hie  
hill as the hill of Basan.

13 Why hop ye so ye high hills: this is Gods hill, in  
the which it pleaseth him to dwell: yea, the Lord will  
abide in it for euer.

14 The charres of God are twenty thousand, e-  
uen thousands of Angels: and the Lord is among  
them

Moneth. The xiiij. day.

them as in the holy place of Sinai.

18 Thou art gone by on high, thou hast led captiuitie captiue, & receiued gifts for me: yea, euen for thine enemies, & the Lord God might dwell among them.

19 Praised be the Lord dayly: euen the God which helpeth vs, and powreth his benefits vpon vs.

20 He is our God, euen the God of whom cometh saluation: God is the Lord by whom we escape death.

21 God shall wound the head of his enemies: and the hairy scalpe of such a one as goeth on still in his wickednesse.

22 The Lord hath sayd, I will bring my people againe, as I did from Babilon: mine owne will I bring againe, as I did sometime from the deepe of the sea.

23 That thy foote may be dipped in the blood of thine enemies: and that the tongue of thy dogs may be red through the same.

24 It is well seene, O God, how thou goest: how thou my God and king goest in the Sanctuary.

25 The singers go before, the minstrels follow after: in the midst are the damels playing vpon the timbrels.

26 Giue thanks, O Israel, vnto God the Lord in the congregations: from the ground of the heart.

27 There is little Benjamin their ruler, and the Princes of Iuda their counsell: the princes of Zabulon, and the princes of Nephthali.

28 Thy God hath sent forth strength for thee: & blissh the thing, O God, that thou hast wrought in vs.

29 For thy Temples sake at Hierusalem: so shall kings bring presents vnto thee.

30 When the company of the spearemen, and multitude of the mighty are scattered abroad among the beasts of the people, so that they humbly bring pieces of silver: and when he hath scattered the people that delight in warre.

31 Then

## Moneth. The xiiij day.

11 Then shal þe princes come out of Egypt: the Do-  
minion land shal soone stretch out her hands vnto God.

12 Sing vnto God, O ye kingdomes of the earth:  
sing praises vnto the Lord.

13 which sitteth in the heauens ouer all from the  
beginning: loe, he doeth send out his voyce, yea, and  
that a mightie voyce.

14 Ascribe ye the power to God ouer Israel: his  
majesty and strength is in the clouds.

15 O God, wonderful art thou in thy holy places:  
euen the God of Israel, hee will giue strength and  
power vnto his people, blessed be God.

Saluum me fac. Psal. 69.

**S**ue me, O God: for the waters are  
come in. euen vnto my soule.

Euening  
prayer.

2 I sticke fast in the deepe mire where  
no ground is: I am come into deepe wa-  
ters, so that the floods runne ouer me.

3 I am weary of crying, my throte is drie: my  
heart faileth me for waiting so long vpon my God.

4 They that hate me without a cause, are mo then  
the haire of my head: they that are mine enemies,  
and would destroy me guiltlesse, are mighty.

5 I paide them the things that I neuer tooke:  
God, thou knowest my simplenesse, and my faults are  
not hid from thee.

6 Let not them that trust in thee, O Lord God of  
holys, be ashamed for my cause: let not those that seeke  
thee, be confounded through me, O Lord God of Israel.

7 And why? for thy sake haue I suffered reproofe:  
same hath couered my face.

8 I am become a stranger vnto my brethren: euen  
alien vnto my mothers children.

9 For the zeale of thy house hath euil eaten me: and  
aduersaries of thine haue rebuked thee, are fallen vpon me.

## Moneth. The xiiij. day.

10 I wept and chaffened my selfe with fasting:  
and that was turned to my reproofe.

11 I put on a sackcloth also: & they tested vpon me.

12 They that sit in the gate speake against me: and  
the drunkards make songs vpon me.

13 But Lord I make my prayer vnto thee: in an  
acceptable time.

14 Heare me, O God, in the multitude of thy mer-  
cie: euen in the trueth of thy saluatiō.

15 Take me out of the mire, that I sinke not: oh  
let me be deliuered from them that hate mee, and out  
of the deepe waters.

16 Let not the water flood drowne mee, neither let  
the deepe swallow me vp: and let not the pit shut her  
mouth vpon me.

17 Heare me, O Lord, for thy louing kindnesse is  
comfortable: turne thee vnto mee, according to the  
multitude of thy mercies.

18 And hide not thy face from thy seruant, for I  
am in trouble: oh haste thee, and heare me.

19 Draw sigh vnto my soule, and saue it: oh deli-  
uer me, because of mine enemies.

20 Thou hast knowen my reproofe, my shame, and  
my dishonour: mine aduersaries are all in thy sight.

21 Thy rebuke hath broken my heart, I am full of  
beatnesse: I looked for some to haue pitie on me, but  
there was no man, neither found I any to comfort me.

22 They gaue mee gall to eate: and when I was  
thirsty, they gaue me vinegar to drinke.

23 Let their table bee made a snare to take them-  
selves withal: & let the things that should haue bene  
for their wealth, be vnto them an occasion of falling.

24 Let their eyes be blinded: that they see not: and  
ouerthrowe downe their backs.

25 Powre out thine indignation vpon them: and  
let



Moneth. The xiiij. day.

Let the wrathfull displeasure take hold of them.

15 Let their habitation bee void: and no man to dwell in their tents.

16 For they persecute him whom thou hast smitten: and they talke how they may bere them whom thou hast wounded.

18 Let them fall from one wickednesse to another: and not come into thy righteousness.

19 Let them bee wiped out of the booke of the liuing: and not be writtten among the righteous.

20 As for me, when I am poore and in heauinesse: thy helpe, O God, shall lift me vp.

21 I will praise the Name of God with a song: and magnifie it with thankesgiuing.

22 This also shall please the Lord: better then a bullocke that hath hoznes and hooves.

23 The humble shall consider this, and bee glad: hee pe after God, and your soule shall liue.

24 For the Lord heareth the poore: and despiseth not his prisoners.

25 Let heauen and earth praise him: the sea and all that moueeth therein.

26 For God will saue Sion, and build the Citie of Iuda: that men may dwell there, and haue it in possession.

27 The posterity also of his seruants shall inherite it: and they that loue his Name shall dwell therein.

Deus in adiutorium. Psal. 70.

**H**aste thee, O God, to deliuer mee: make haste to helpe me, O Lord.

1 Let them bee ashamed and confounded that hee after my soule: let them bee turned backward and put to confusion that wish me euill.

2 Let them for their reward be soone brought to shame: that crie ouer me, There, there.

Moneth. The xiiij. day.

4 But let all those that seeke thee, be sorrowfull and glad in thee: and let all such as delight in thy salvation, say alway, The Lord be praised.

5 As for me, I am poore and in misery: haste thee vnto me, O God.

6 Thou art my helper and my redeemer: O Lord, make no long tarrying.

In te Domine speraui. Psal. 71.

Morning  
prayer.

**N**euer be put to confusion: but rid me, and deliuer me in thy righteousnesse, incline thine eare vnto me, and saue me.

2 Be thou my strong hold, wherewith I may alway resort: thou hast promised to helpe me, for thou art my house of defence, and my castle.

3 Deliuer me, O my God, out of the hand of the vngodly: out of the hand of the vnrighteous and cruell man.

4 For thou, O Lord God, art the thing that I long for: thou art my hope euen from my youth.

5 Through thee haue I bene holden by euer since I was borne: thou art he that tooke me out of my mothers wombe, my praise shall be alway of thee.

6 I am become as it were a monster vnto many: but my sure trust is in thee.

7 O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

8 Cast me not away in the time of age: forsake me not when my strength faileth me.

9 For mine enemies speake against me, and they that lay wait for my soule, take their counsaile together, saying: God hath forsaken him, persecute him and take him, for there is none to deliuer him.

10 Goe not farre from me, O God: my God, haste thee to helpe me.

Moneth. The xiiij. day.

11 Let them be confounded and perish, that are against my soule: let them be couered with shame and dishonour that seeke to doe me euill.

12 As for mee, I will patiently abide alway: and will praise thee more and more.

13 My mouth shall dayly speak of thy righteousness and saluation: for I know no end thereof.

14 I will goe forth in the strength of the Lord God: and will make mention of thy righteousness only.

15 Thou, O God, hast taught me from my youth vntill now: therefore will I tell of thy wonderful wonders.

16 Forake me not, O God, in mine old age, when I am gray headed: vntill I haue shewed thy strength into this generation, and thy power to all them that are yet for to come.

17 Thy righteousness, O God, is very high, and great things are they that thou hast done: O God, who is like vnto thee?

18 O what great troubles and aduersities hast thou shewed me: and yet diddest thou turne & refresh me: yea, and broughtest mee from the deepe of the earth againe.

19 Thou hast brought mee to great honour: and comforted me on euery side.

20 Therefore wil I praise thee and thy faithfulness, O God, playing vpon an instrument of musick: vnto thee will I sing vpon the harpe, O thou Holy one of Israel.

21 My lippes will be saine when I sing vnto thee: and so will my soule whom thou hast deliuered.

22 My tongue also shall talke of thy righteousness all the day long: for they are confounded, & brought into shame, that seeke to do me euill.

## Moneth. The xiiii. day.

Deus iudicium. Psal. 72.

**G**ive the King thy Judgements, O God: and thy righteousness vnto the Kings some.

2 Then shall he iudge the people according vnto right: and defend the poore.

3 The mountaines also shall bring peace: and the little hilles righteousness vnto the people.

4 He shall keepe the simple folke by their right: defend the children of the poore, & punish þe wrong doer.

5 They shal feare thee as long as the Sunne and Moone endureth: from one generation to another.

6 He shal come downe like the raine into a fleece of wooll: euen as the drops that water the earth.

7 In his time shall the righteous flourish: yea, and abundance of peace, so long as the Moone endureth.

8 His dominion shall be also from the one Sea to the other: and from the flood vnto the worldes end.

9 They that dwell in the wilderness shall kneele before him: his enemies shall like the dust.

10 The kings of Tharsis and of the yles shall giue presents: þe kings of Arabia & Saba shall bring gifts.

11 All kings shall fall downe before him: all nations shall doe him seruice.

12 For hee shall deliuer the poore when he cryeth: the needy also and him that hath no helper.

13 He shalbe fauourable to the simple and needy: and shall preferue the soules of the poore.

14 He shall deliuer their soules from falshood and wrong: and deare shall their blood be in his sight.

15 He shall lue, and vnto him shall be giuen of the gold of Arabia: prayer shall be made euer vnto him, and daily shall he be praised.

16 There shalbe an heape of corne in the earth: vpon the hils: his fruit shall shake like Libanus, and shalbe greene in the city, like grasse vpon the earth.

17 His

## Moneth. The xiiij. day.

17 His name shall endure for ever, his name shall remaine vnder the Sunne among the posterities: which shall be blessed through him, and all the hea- ven shall praise him.

18 Blessed be the Lord God, euen the God of Is- rael: which onely doeth wonderous things.

19 And blessed be the Name of his Majesty for e- ver: and all the earth shall be filled with his Majesty, Amen.

Quam bonus Israel. Psal. 73.

**B**lessed God is louing vnto Israel: euen vnto such as are of a cleane heart.

Euening  
prayer.

2 Neuerthelesse, my feete were almost gone: my treadings had welnigh sliped.

And why? I was grieved at the wicked: I doe misse the bngodly in such prosperitie.

3 For they are in no perill of death: but are lusty and strong.

4 They come in no misfortune like other folke: neither are they plagued like other men.

5 And this is the cause that they be so bolden with pride: and ouerwhelmed with cruelty.

6 Their eyes swell with fatnesse: and they doe care what they lust.

7 Thy corrupt other, and speake of wicked blas- phemy: their talking is against the most Highest.

8 For they stretch forth their mouth vnto the heauen: and their tongue goeth through the world.

9 Therefore sal the people vnto them: and there- fore sal they haue no small advantage.

10 Cuth, say they, how should God persecute it: is there knowledge in the most Highest?

11 Doe these are the bngodly, these prosper in the world: and these haue riches in possession: and I said,

When haue I cleansed my heart in vaine, and washed mine



## Moneth. The xiiij. day.

mine hands in in iocencie.

13 All the day long haue I beene punished: and chaffened euery morning.

14 Yea, and I had almost said euen as they: but loe, then should I haue condemned the generation of thy children.

15 Then thought I to vnderstand this: but it was too hard for me.

16 Vntill I went into the Sanctuary of God: then vnderstood I the end of these men.

17 Namely, how thou doest set them in slippery places: and castest them downe, and destroyest them.

18 Oh how suddenly do they consume: perish and come to a fearefull end.

19 Yea, euen like as a dreame when one awaketh: so shalt thou make their image to banish out of the City.

20 Thus my heart was grieved: and it went euen through my reines.

21 So foolish was I and ignorant: euen as it were a beast before thee.

22 Neuerthelesse, I am alway by thee: for thou hast holden me by my right hand.

23 Thou shalt guide me with thy counsell: and after that receiue me with glory.

24 Whom haue I in heauen but thee: and there is none vpon earth that I desire in comparison of thee.

25 My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.

26 For loe, they that forsake thee shall perish: thou hast destroyed all them that commit fornication against thee.

27 But it is good for me to hold me fast by God, to put my trust in the Lord God: and to speake of all thy workes, in the gates of the daughter of Sion.

## Moneth. The xiiij. day.

Vt quid Deus? Psal. 74.

**O** God, wherefore art thou absent from vs so long: why is thy wrath so hot against the sheepe of thy pasture?

1 I thinke vpon the Congregation: whom thou hast purchased and redeemed of old.

2 Thinke vpon the tribe of thine inheritance: and mount Sion where in thou hast dwelt.

3 Lift vp thy feet, that thou mayst utterly destroy euery enemy: which hath done euil in thy sanctuary.

4 Thine aduersaries roare in the middes of the Congregations: and set vp their banners for tokens.

5 Hee that hewed timber afoze out of the thicke trees: was knowen to bying it to an excellent worke.

6 But now they breake downe all the carued worke thereof: with axes and hammers.

7 They haue set fire vpon thy holy places: and haue defiled the dwelling place of thy Name, euen into the ground.

8 Yea, they said in their hearts, Let vs make ha-  
mcke of them altogether: thus haue they burnt vp  
all the houses of God in the land.

9 We see not our tokens, there is not one Pro-  
phet moze: no not one is there among vs that vnder-  
standeth any moze.

10 O God, how long shall the aduersary doe this  
dishonour: how long shall the enemy blaspheme thy  
Name, for euer?

11 Why withdrawest thou thy hand: why pluckest  
not thou thy right hand out of thy bosome to con-  
sume the enemy?

12 For God is my King of olde: the helpe that is  
done vpon earth, he doeth it him selfe.

13 Thou diddest diuide the sea through thy power:  
thou brakest the heads of the dragons in the waters.

14 Thou

## Moneth. The xv. day.

15 Thou smotest the heads of Liuiathan in pieces: and gauest him to bee meate for the people in the wilderness.

16 Thou broughtest out fountaines & waters out of the hard rockes: thou driedst by mighty waters.

17 The day is thine, and the night is thine: thou hast prepared the light and the Sunne.

18 Thou hast set all the borders of the earth: thou hast made Summer and Winter.

19 Remember this, O Lord, how the enemy hath rebuked: and how the foolish people hath blasphemed thy Name.

20 O deliuer not the soule of thy Turtle doue vnto the multitude of the enemies: and forget not the congregation of the poore for ever.

21 Looke vpon the Couenant: for all the earth is full of darkenesse, and cruell habitations.

22 Oh let not the simple goe away ashamed: but let the poore and needie giue praise vnto thy Name.

23 Arise, O God, maintaine thine owne cause: remember how the foolish man blasphemeth thee daily.

24 Forget not the boyle of thine enemies: the presumption of them that hate thee, increaseth ever more and more.

Confitebimur tibi. Psal. 75.

Morning  
prayer.



Vnto thee, O God, doe wee giue thanks: yea, vnto thee doe we giue thanks.

2 Thy Name also is so high: and that doe thy wonderous workes declare.

3 When I receiue the Congregation: I shall iudge according vnto right.

4 The earth is weake, and all the inhabitants thereof: I beare vp the pillars of it.

5 I said vnto the fooles, Deale not so madly: and to the vngodly, Set not by your hozne.

6 Set

Moneth. The xv. day.

8 Set not by your horne on high: and speake not  
with a lifte necke,

7 For promotion commeth neither from the East  
nor from the West: nor yet from the South.

8 And why? God is the iudge: he putteth downe  
one, and setteth by another.

9 For in the hand of the Lord there is a cup, & the  
wine is red: it is full mirt, & he powze: h out of y same.

10 As for the dregs thereof: all the vngodly of the  
earth shall drinke them, and sucke them ont.

11 But I wil talke of the God of Jacob: and prasse  
him for ever.

12 All the hornes of the vngodly also wil I breake:  
and the hornes of the righteous shalbe exalted.

Notus in Iudæa. Psal. 76.

13 Turie is God knowen: his name is great in Is-  
rael.

2 At Salem is his tabernacle: and his dwelling  
in Sion.

3 There brake hee the arrowes of the bowe: the  
shield, the sword, and the battell.

4 Thou art of more honour and might: then the  
hills of the robbers.

5 The proud are robbed, they haue slept their  
sleep: and all the men whose hands were mightie,  
haue found nothing.

6 At thy rebuke, O God of Jacob: both the charet  
and horse are fallen.

7 Thou, euen thou art to be feared: and who may  
stand in thy sight when thou art angrie?

8 Thou diddest cause thy iudgement to be heard  
from heauen: the earth trembled and was still.

9 When God arose to iudgement: and to helpe all  
the meeke vpon the earth.

10 The fiercenelle of man shall turne to thy praise:  
and

Moneth. The xv. day.

and the fiercenesse of them shalt thou refraine.

11 Promise vnto the Lord your God, and keepe it, all ye that be round about him: bring presents vnto him that ought to be feared.

12 He shall refraine the spirit of Princes: and is wonderfull among the Kings of the earth.

Voce mea ad Dominum. Psal. 77.

I will cry vnto God with my voyce: euen vnto God I wil I cry with my voice, & he shal hearken vnto me.

2 In the time of my trouble I sought the Lord: my soze ranne and ceased not, in the night season my soule refused comfort.

3 When I am in heauinesse I will thinke vpon God: when my heart is bered, I will complaine.

4 Thou holdest mine eyes waking: I am so feeble that I cannot speake.

5 I haue considered the dayes of olde: and the yeeeres that are past.

6 I call to remembrance my song: and in the night I commune with mine owne heart, and search out my spirits.

7 Will the Lord absent himselfe for euer: and will he be no more intreated:

8 Is his mercy cleane gone for euer: and is his promise come utterly to an end for evermore?

9 Hath God forgotten to be gracious: and wil he shut hy his louing kindnesse in displeasure?

10 And I said, It is mine own infirmities: but I wil remeber the peres of the right hand of y most highest.

11 I will remember the workes of the Lord: and call to minde thy wonders of old time.

12 I will thinke also of all thy workes: and my talking shall be of thy doings.

13 Thy way, O God is holy: who is so great a God as our God?

14 Thou



## Moneth. The xv. day.

14 Thou art the God that doeth wonders : and  
hast declared thy power among the people.

15 Thou hast mightily deliuered thy people : euen  
the sonnes of Jacob and Joseph.

16 The waters saw thee , O God , the waters  
saw thee , and were afraide : the depths also were  
troubled.

17 The clondes powzed out water , the aire thun-  
dered : and thine arrowes went abroad.

18 The voyce of thy thunder was heard round a-  
bout : the lightnings shone vpon the ground , the  
earth was moued , and shooke withall.

19 Thy way is in the sea , and thy pathes in the  
great waters : and thy footsteps are not known.

20 Thou leddest thy people like sheepe : by the hand  
of Moses and Aaron.

Attendite popule. Psal. 78.

**E**are my Law , O my people : encline your  
eares vnto the wordes of my mouth.

Euening  
prayer.

2 I will open my mouth in a parable : I  
will declare hard sentences of old.

3 Which we haue heard and knowen : and such  
as our fathers haue tolde vs.

4 That wee should not hde them from the chil-  
dren of the generations to come : but to shew the ho-  
nour of the Lord , his mightie and wonderfull works  
that he hath done.

5 He made a covenant with Jacob , and gaue Is-  
rael a Law : which he commanded our forefathers to  
teach their children.

6 That their posteritie might know it : and the  
children which were yet vnborne.

7 To the intent that when they came by : they  
might shew their children the same.

8 That they might put their trust in God : and  
not

Moneth. The xv. day.

not to forget the workes of God, but to keepe his Commandements.

9 And not to be as their forefathers, a faithlesse and stubburne generation: a generation that set not their heart aright, and whole spirit cleaueth not fastly vnto God.

10 Like as the children of Ephraim: which being harnessed and carying bowes, turned themselves backe in the day of battell.

11 They kept not the Couenant of God: and would not walke in his Law.

12 But forgot what he had done: and the wonderful worke that he had shewed for them.

13 Marvellous things did hee in the sight of our forefathers in the land of Egypt: euen in the felde of Zoan.

14 Hee diuided the sea, and let them goe thorow: hee made the waters to stand on a heape.

15 In the day time also hee led them with a cloud: and all the night througħ with a light of fire.

16 Hee claue the hard rockes in the wilderness: and gaue them drinke therof, as it had bene out of the great depth.

17 Hee brought waters out of the stonie rocke: so that it gushed out like the riuers.

18 Yet for all this they sinned more against him: and prouoked the most Highest in the wilderness.

19 They tempted God in their hearts: and required meat for their lust.

20 They spake against God also, saying: shall God prepare a table in the wilderness?

21 He smote the stonie rocke indeed, that the water gushed out, and the streames flowed withall: but can he giue bread also, or prouide flesh for his people?

22 When the Lord heard this, hee was wroth: so the

Moneth. The xv. day.

the fire was kindled in Jacob and there came by heaven displeasure against Israel.

21 Because they beleetied not in God: and put not their trust in his helpe.

22 So he commanded the clouds aboue: and opened the doores of heauen.

23 Hee rained downe Manna also vpon them for to eate: and gaue them food from heauen.

24 So man did eate Angels foode: for hee sent them meate enough.

25 Hee caused the East winde to blow vnder heauen: a throughe his power he brought in the South-west winde.

26 Hee rained flesh vpon them as thicke as dust: and feathered foules like as the sand of the sea.

27 He let it fall among their tents: euen round about their habitation.

28 So they did eate and were well filled, for hee gaue them their owne desire: they were not disappointed of their lust.

29 But while the meat was yet in their mouthes, the heauie wrath of God came vpon them, and slew the wealthiest of them: yea, and smote downe the chosen men that were in Israel.

30 But for all this, they sinned yet more: and beleetied not his wondrous workes.

31 Therefore their dayes did he consume in banishment: and their yeeres in trouble.

32 When he slew them, they sought him: and turned in early, and enquired after God.

33 And they remembred, that God was their strength: and that the hie God was their redeemer.

34 Nevertheless, they did but flatter him with their mouth: and dissembled with him in their tongue.

35 For their heart was not whole with him: neither

## Moneth. The xv. day.

ther continued they stedfast in his covenant.

38 But he was so meressfull that he forgave their misdeeds: and destroyed them not.

39 Yea many a time turned hee his wrath away: and would not suffer his whole displeasure to arise.

40 For he considered that they were but flesh: and that they were euen a winde that passeth away, and commeth not againe.

41 Many a time did they prouoke him in the wilderness: and grieved him in the desert.

42 They turned backe and tempted God: and moued the holy One in Israel.

43 They thought not of his hande: and of the day when he deliuered them from the hand of the enemy.

44 Now hee had wrought his miracles in Egypt: and his wonders in the field of Zoan.

45 He turned their waters into blood: so that they might not drinke of the riuers.

46 Hee sent lice among them, and deuoured them by: and frogs to destroy them.

47 He gaue their fruit vnto the Caterpillar: and their labour vnto the Grasshopper.

48 He destroyed their vines with hailestones: and their Mulberie trees with the frost.

49 He smote their Cattell also with hailestones: and their flocks with hote thunderbolts.

50 He sent vpon them the furiousnes of his wrath, anger, displeasure, and trouble: and sent euill angels among them.

51 He made a way to his indignation, and spared not their soule from death: but gaue their life ouer to the pestilence.

52 And smote all the first borne in Egypt: the most principal and mightiest in the dwellings of Ham.

53 But as for his owne people, hee led them forth like

## Mooeth. The xv.day.

Hee kepte: & caried the in the wilderness like a flocke.

54 Hee brought them out safely that they should not feare: & ouerwhelmed their enemies with the sea.

55 And brought them within the borders of his Sanctuary: euen to his mountaine which he purchased with his right hand.

56 He cast out the heathen also before them: & caused their land to be deuided among them for an heritage, & made 12 tribes of Israel to dwell in their tents.

57 So they tempted and displeased the most high God: and kept not his testimonies.

58 But turned their backs, and fell away like their forefathers: starting aside like a broken bow.

59 For they grieued him with their hill altars: and prouoked him to displeasure with their images.

60 When God heard this, hee was wroth: and tooke sore displeasure at Israel.

61 So that hee forsooke the tabernacle in Silo: euen the tent that he had pitched among them.

62 He deliuered their power into captiuitie: and their beauty into the enemies hand.

63 He gaue his people ouer also vnto the sword: and was wroth with his inheritance.

64 The fire consumed their yong men: and their maidens were not giuen to marriage.

65 Their Priests were slaine with the sword: and there were no widdowes to make lamentation.

66 So the Lord awaked as one out of sleepe: and like a giant refreshed with wine.

67 He smote his enemies in the hinder parts: and sent them to a perpetuall shame.

68 He refused the tabernacle of Ioseph: and chose not the tribe of Ephraim.

69 But chose the tribe of Iuda: euen the hill of Zion, which he loued.



## Moneth. The xvj. day.

70 And there hee builded his temple on high: and layd the foundation: of it like the ground which hee hath made continually.

71 Hee chose Dauid also his seruant: and tooke him away from the shepfoldes.

72 As hee was following the Ewes great: with yong ones, hee tooke him: that he might feede Jacob his people, and Israel his inheritance.

73 So he fed them with a faithful and true heart: and ruled them prudently with all his power.

Deus, venerandi. Psalm 132.

Morning  
prayer.



God, the heathen are come into thine inheritance: thy holy temple haue they defiled, and made Hierusalem an heape of stones.

74 The dead boddes of thy seruants haue they giuen to bee meate vnto the foules of the aire: and the flesh of thy saints vnto the beasts of the land.

75 Their blood haue they shed like water on every side of Hierusalem: & there was no man to burye the.

76 We are become an open shame to our enemies: a very scozne and derision vnto them that are round about vs.

77 Lord how long wilt thou be angry: shall thy ieaousie burne like fire for ever?

78 Powre out thine indignation vpon the heathen that haue not knowen thee: and vpon the kingdomes that haue not called vpon thy name.

79 For they haue deuoured Jacob: and laid waste his dwelling place.

80 I remember not our old sinnes, but haue mercie vpon vs, and that soone: for we are come to great miserie.

81 Help vs, O God of our saluation, for the glorie of thy name: O deliuer vs, and be mercifull vnto our sinnes for thy names sake.

10 wherefore

Moneth. The.xvj.day.

10 wherefore doe the heathen say: where is now  
their God?

11 ¶ Let the vengeance of thy seruants blood that  
is shed: be openly shewed vpon y<sup>e</sup> heathen in our sight.

12 ¶ Let the sorrowfull sighing of the prisoners  
come before thee: according to the greatnesse of thy  
power preserve thou those that are appointed to die.

13 And for the blasphemie wherewith our neigh-  
bours haue blasphemed thee: reward thou them, O  
Lord, seuen fold into their bosome.

14 So we that be thy people, & sheepe of thy pasture,  
shall giue thee thanks for euer: & will alway be shew-  
ing forth thy praise from generation to generation.

Qui regis Israel. Psal. 80.

**H**ear, O thou shepheard of Israel, thou that lea-  
dest Ioseph like a sheepe: shew thy selfe also thou  
that sittest vpon the Cherubims.

1 Before Ephraim, Benjamin, and Manasses:  
sire by thy strength, and come and helpe vs.

2 Turne vs againe, O God: shew the light of thy  
countenance, and we shall be whole.

3 O Lord God of hostes: how long wilt thou bee  
angry with thy people that prayeth?

4 Thou feedest them with the bread of teares: and  
giuest them plenteousnesse of teares to drinke.

5 Thou hast made vs a very strife vnto our neigh-  
bours: and our enemies laugh vs to scorn.

6 Turne vs againe, thou God of hostes: shew the  
light of thy countenance, and we shall be whole.

7 Thou hast brought a vine out of Egypt: thou  
hast cast out the heathen, and planted it.

8 Thou madest roome for it: and when it had ta-  
ken roote, it filled the land.

9 The hills were couered with the shadow of it: &  
the boughes thereof were like the goodly cedar trees.

## Moneth. The xvj.

11 She stretched out her branches vnto the Sea:  
and her boughes vnto the riuer.

12 Why hast thou then broken downe her hedge:  
that all they that goe by, plucke of her grapes?

13 The wilde Boze out of the wood doth roote it  
by: and the wilde beastes of the field deuourc it.

14 Turne thee againe, thou God of hostes, looke  
downe from heauen: behold and visite this vine.

15 And the place of the vineyard that thy right  
hand hath planted: and the branch, that thou madest  
so strong for thy selfe.

16 It is burnt with fire, and cut downe: and they  
shall perishe at the rebuke of thy countenance.

17 Let thy hand bee vpon the man of thy right  
hand: and vpon the sonne of man, whom thou madest  
so strong for thy owne selfe.

18 And so will not we goe backe from thee: O let  
vs liue, and we shall call vpon thy Name.

19 Turne vs againe, O Lord God of hostes: shew  
the light of thy countenance, and we shall be whole.

Exultate Deo, Psal. 81.

Sing wee merily vnto God our strength: make a  
chearefull noyse vnto the God of Jacob.

2 Take the Psalme, bring hither the Tabret: the  
merie Harpe, with the Lute.

3 Blow by the Trumpet in the new moone: euen  
in the time appointed, & vpon our solemne feast day.

4 For this was made a statute for Israel, and a  
Law of the God of Jacob.

5 This he ordeined in Ioseph for a testimonie:  
when he came out of the land of Egypt, and had heard  
a strange language.

6 He eased his shoulder from the burthen: and his  
hands were deliuered from making the pots.

7 Thou calledst vpon me in troubles, and I deli-  
uered

Moneth. The xvj. day.

nered thee: and heard thee, what time as the floume  
fell vpon thee.

8 I proued thee also: at the waters of strife.

9 Heare, O my people, and I will assure thee, O  
Israel: if thou wilt hearken vnto me,

10 There shall no strange god be in thee: neither  
halt thou worship any other God.

11 I am the Lord thy God, which brought thee  
out of the land of Egypt: open thy mouth wide, and  
I shall fill it.

12 But my people would not heare my voyce: and  
Israel would not obey me.

13 So I gaue them by vnto their owne heartes  
lust: and let them follow their owne imaginations.

14 Oh that my people would haue hearkened vnto  
me: for if Israel had walked in my wayes.

15 I should soone haue put downe their enemies:  
and turned my hand against their aduersaries.

16 The haters of the Lord should haue bene found  
bars: but their time should haue endured for euer.

17 Dee should haue fedde them also with the finest  
wheate floure: and with hony out of the stonie rocke  
should I haue satisfied thee.

Deus stetit. Psal. 82.

**G**od standeth in the congregation of princes:  
he is a iudge among Gods.

Euening  
prayer.

2 How long will yee giue wzong iudge-  
ment: and accept the persons of the vngodly?

3 Defend the poore and fatherlesse: see that such  
as be in need and necessitie haue right.

4 Deliuer the out cast and poore: saue them from  
the hand of the vngodly.

5 They will not be learned nor vnderstand, but  
walke on still in darknesse: all the foundations of the  
earth be out of course.

Cc 4

6 I haue

Moneth. The xvj. day.

6 I haue said, Ye are gods: and ye al are children of the most highest.

7 But ye shal die like men: and fall like one of the princes.

8 Arise, O God and iudge thou the earth: for thou shalt take all heathen to thine inheritance.

Deus quis similis. Psal 83.

**H**olde not thy tongue, O God, keepe not still silence: refraine not thy selfe, O God.

2 For loe, thine enemies make a murmuring: and they that hate thee, haue lift vp their head.

3 They haue imagined craftily against thy people: and taken counsell against thy secret ones.

4 They haue said, Come, and let vs roote them out, that they be no moze a people: and that the name of Israel may be no moze in remembrance.

5 For they haue cast their heads together with one consent: and are confederate against thee.

6 The Tabernacles of the Edomites and the Amalites: the Moabites, and the Hagarenes.

7 Gebal and Ammon, and Amalech: the Philistines, with them that dwell at Tyre.

8 Assur also is ioyned vnto them: and haue holpen the children of Lot.

9 But doe thou to them as vnto the Madianites: vnto Sisera, and vnto Jabin, at the brooke of Kison.

10 Which perished at Endor: and became as the dung of the earth.

11 Make them and their Princes like Orab and Zeb: yea, make all their Princes like as Zeba and Salmana.

12 Which say, let vs take to our selues: the houses of God in possession.

13 O my God, make them like vnto a wheele: and as the stubble before the winde,

14 Like



## Moneth. The xvj. day.

14 Like as fire that burneth bp' the wood : and as the flame that consumeth the mountaines.

15 Persecute them euen so with thy tempest : and make them afraid with thy storme.

16 Make their faces ashamed, O Lord : that they may seeke thy Name.

17 Let them be confounded and vexed euer more and more : let them be put to shame and perish.

18 And they shall know that thou (whose name is Iehouah :) art onely the most highest ouer all þe earth.

Quam dilecta. Psal. 84.

O How amiable are thy dwellings : thou Lord of hostes.

1 My soule hath a desire and longing to enter into the courtes of the Lord : my heart and my flesh reioyce in the liuing God.

2 Yea, the sparrow hath found her an house, and the swallow a nest, where she may lay her yong: euen thy altars, O Lord of hostes, my King and my God.

3 Blessed are they that dwell in thy house : they will be alway praising thee.

4 Blessed is the man whose strength is in thee: in whose heart are thy wayes.

5 Which going thorow the vale of misery, ble it for a well : and the pooles are filled with water.

6 They will goe from strength to strength : and into the God of gods appeareth euery one of them in Sion.

7 O Lord God of hostes, heare my prayer : hearken, O God of Jacob.

8 Behold, O God, our defender : and looke vpon the face of thine anointed.

9 For one day in thy courtes : is better then a thousand.

10 I had rather bee a dooze keeper in the house of my

## Moneth. The xvj. day.

my God : then to dwell in the tents of vngodlinesse.

12 For the Lord God is a light and defence: the Lord will giue grace and worship, and no good thing shall he with-hold from them that liue a godly life.

13 O Lord God of hostes: blessed is the man that putteth his trust in thee.

Benedixisti Domine. psal. 85.

**L**ord, thou art become gracious vnto thy land: thou hast turned away the captiuitie of Jacob.

2 Thou hast forgiven the offence of thy people: and couered all their sinnes.

3 Thou hast taken away all thy displeasure: and turned thy selfe from thy wrathfull indignation.

4 Turne vs then, O God our Saviour: and let thine anger cease from vs.

5 Wilt thou be displeased at vs for ever: and wilt thou stretch out thy wrath from one generation to another?

6 Wilt thou not turne againe and quicken vs: that thy people may reioyce in thee?

7 Shew vs thy mercy, O Lord: and graunt vs thy saluation.

8 I wil hearken what the Lord God will say concerning me: for he shall speake peace vnto his people, and to his Saints that they turne not againe.

9 For his saluation is nigh them that feare him: that glory may dwell in our land.

10 Mercie and trueth are met together: righteousness and peace haue kissed each other.

11 Trueth shall flourish out of the earth: and righteousness hath looked downe from heauen.

12 Pea, the Lord shall shew louing kindnesse: and our land shall giue her increase.

13 Righteousnesse shall go before him: and he shall direct his going in the way.

Inclina

# Moneth. The xvij. day.

Inclina Domine. Psal. 86.



**B**Ow downe thine eare, O Lord, and Morning  
heare me : for I am poore & in misery. prayer.

2 **P**reſerue thou my ſoule, for I am  
holſy : my God ſaue thy ſervant that  
putteth his truſt in thee.

3 **B**e mercifull vnto me, O Lord:  
for I will call dayly vpon thee.

4 **C**omfort the ſoule of thy ſervant : for vnto thee  
(O Lord) doe I liſt by my ſoule.

5 **F**or thou Lorde art good and gracious : and of  
great mercy vnto all them that call vpon thee.

6 **G**iu eare Lord vnto my prayer : and ponder  
the voyce of mine humble deſires.

7 **I**n the time of my trouble I wil call vpon thee:  
for thou heareſt me.

8 **A**mong the gods there is none like vnto thee  
(O Lord:) there is not one that can do as thou doeſt.

9 **A**ll nations whom thou haſt made, ſhall come  
and worſhip thee, O Lord: and ſhal glorifie thy Name.

10 **F**or thou art great, & doeſt wonderous things:  
thou art God alone.

11 **T**each me thy way, O Lord: and I will walke  
in thy trueth: O knit my heart vnto thee, that I may  
ſhate thy Name.

12 **I** will thanke thee, O Lord my God, with all  
my heart : and will praiſe thy Name for euermore.

13 **F**or great is thy mercy toward me : and thou  
haſt deliuered my ſoule from the nethermoſt hell.

14 **O** God, the proud are riſen againſt mee : and  
the congregations of naughty men haue ſought after  
my ſoule, and haue not ſet thee beſore their eyes.

15 **B**ut thou, O Lord God, art ful of compaſſion and  
mercy: long ſuffering, plenteous in goodnes & trueth.

16 **O** turne thee then vnto mee, and haue mercie  
vpon

## Moneth. The xvij. day.

bpon mee: giue thy strength vnto thy seruant, and helpe, the sonne of thine handmaid.

17 Shew some good token vpon me for good, that they which hate me may see it, and be ashamed: because thou Lord hast holpen me, and comforted mee.

Fundamenta eius. Psal. 87.

**H**Er foundations are vpon the holy hills: the Lord loueth the gates of Sion, more then al the dwellings of Jacob.

2 Very excellent things are spoken of thee: thou citie of God.

3 I will thinke vpon Rahab and Babylon: with them that know me.

4 Behold yee the Philistines also: and they of Tyre, with the Moztians, loe, there was he borne.

5 And of Sion it shall be reported, that hee was borne in her: and the most High shall stablish her.

6 The Lord shall rehearse it when he writeth by the people: that he was borne there.

7 The singers also and trumpettters shall he rehearse: all my fresh springs shall be in thee.

Domine Deus. Psal. 88.

**O** Lord God of my saluation, I haue cryed day and night before thee: O let my prayer enter into thy presence, incline thine eare vnto my calling.

2 For my soule is full of trouble: and my life draweth nigh vnto hell.

3 I am counted as one of them that goe downe into the pit: and I haue bene euen as a man that hath no strength.

4 Free among the dead, like vnto them that be wounded and lie in the graue: which bee out of remembrance, and are cut away from thy hand.

5 Thou hast laid me in the lowest pit: in a place of darkenesse, and in the deepe.

6 Thine

## Moneth. The xvij. day.

6 Thine indignation lieth hard vpon mee: and thou hast bered me with all thy sorowes.

7 Thou hast put away mine acquaintance farre from me: and made me to be abhorred of them.

8 I am so fast in prison: that I cannot get forth.

9 My sight faileth for very trouble: Lord I haue called dayly vpon thee, I haue stretched out my hands vnto thee.

10 Doeſt thou ſhew wonders among the dead: or ſhall the dead riſe by againe and praiſe thee?

11 Shall thy louing kindneſſe be ſhewed in the graue: or thy faithfulneſſe in deſtruction?

12 Shall thy wonderous workes bee knowen in the darke: and thy righteouſneſſe in the land where all things are forgotten?

13 Vnto thee haue I cryed, O Lord: and early ſhall my prayer come beſore thee.

14 Lord, why abhorreſt thou my ſoule: and hideſt thou thy face from me?

15 I am in miſerie, and like vnto him that is at the point to die: euen from my youth by thy terrors haue I ſuffered with a troubled mind.

16 Thy wrathfull diſpleaſure goeth ouer me: and the feare of thee hath vndone me.

17 They come round about mee dayly like water: and compaſſed me together on euery ſide.

18 My louers and friendes haſt thou put away from me: and hid mine acquaintance out of my ſight.

Miſericordias Domini. Pſal. 89.

**M**ong ſhall be alway of the louing kindneſſe of the Lord: with my mouth will I euer bee ſhewing thy truth, from one generation to another.

For I haue ſaid, Mercy ſhall be ſet by me: thy truth ſhall thou ſtablith in the heauens.

Euening  
prayer.



Moneth. The xvij day.

3 I haue made a covenant with my chosen: I haue sworn vnto Dauid my seruant.

4 Thy seed will I stablish for euer: and set by thy throne from one generation to another.

5 O Lord the very heauens shall praise thy wonderful workes: and thy trueth in the Congregation of the Saints.

6 For who is he among the clouds: that shall be compared vnto the Lord?

7 And what is he among the gods: that shall bee like vnto the Lord?

8 God is very greatly to be feared in the counsell of the Saints: and to be had in reuerence of all them that are about him.

9 O Lord God of hostes, who is like vnto thee: thy trueth, most mightie Lord, is on euery side.

10 Thou rulest the raging of the Sea: thou stillest the waues thereof when they arise.

11 Thou hast subdued Egypt, and destroyed it: thou hast scattered thine enemies abroade with thy mighty arme.

12 The heauens are thine, the earth also is thine: thou hast laid the foundation of the round worlde, and all that therein is.

13 Thou hast made the North and the South: Taboz and Hermon shall reioyce in thy Name.

14 Thou hast a mighty arme: strong is thy hand, and high is thy right hand.

15 Righteousnesse and equitie is the habitation of thy seate: mercy and trueth shall goe before thy face.

16 Blessed is the people, O Lord, that can reioyce in thee: they shal walke in the light of thy countenance.

17 Their delight shalbe dayly in thy name: and in thy righteousnesse shall they make their boast.

18 For thou art the glory of their strength: and in the

## Moneth. The xvij. day.

thy louing kindnes thou shalt lift vp our hornes.

19 For the Lord is our defence: the holy One of Israel is our king.

20 Thou spakest sometime in visions vnto thy Saints, & saidest: I haue laid helpe vpon one that is mightie, I haue exalted one chosen out of the people.

21 I haue found Dauid my seruant: with my hoyle haue I anointed him.

22 My hand shall hold him fast: and my arme shall strengthen him.

23 The enemye shall not be able to doe him violence: the sonne of wickednesse shall not hurt him.

24 I shall smite downe his foes before his face: and plague them that hate him.

25 My trueth also and my mercy shall be with him: and in my Name shall his horne be exalted.

26 I will set his dominion also in the sea: and his right hand in the floods.

27 He shall call me, Thou art my father: my God, and my strong saluation.

28 And I will make him my first borne: higher then the kings of the earth.

29 My mercie will I keepe for him for evermore: and my couenant shall stand fast with him.

30 His seed also will I make to endure for ever: and his throne as the dayes of heauen.

31 But if his children forsake my law: and walke not in my iudgements.

32 If they breake my statutes, and keepe not my commandments: I will visite their offences with the rod and their sinne with scourges.

33 Neuerthelesse, my louing kindnesse will I not utterly take from him: nor suffer my trueth to faile.

34 My couenant will I not breake, nor alter the thing that is gone out of my lips: I haue sworne once by

Moneth. The xvij. day.

by my holnesse that I will not faile Dauid.

35 His seedesthall indure for euer: and his seate is like as the sunne before me.

36 He shall stand fast for evermore as the Moone: and as the faithfull witnesse in heauen.

37 But thou hast abhorred and forsaken thine anointed: and art displeased at him.

38 Thou hast broken the covenant of thy seruant: and cast his crowne to the ground.

39 Thou hast ouerthrowen all his hedges: and broken downe his strong holds.

40 All they that goe by, spoile him: and he is become a rebuke to his neighbours.

41 Thou hast set by the right hand of his enemies: and made all his aduersaries to reioyce.

42 Thou hast taken away the edge of his sword: and giuest him not victorie in the battell.

43 Thou hast put out his glory: and cast his throne downe to the ground.

44 The dayes of his youth hast thou shortned: and couered him with dishonour.

45 Lord, how long wilt thou hide thy selfe, for euer: and shall thy wrath burne like fire?

46 Oh remember how short my time is: wherefore hast thou made all men for nought?

47 What man is he that liueth, and shall not see death: or shal he deliuer his soule from the hand of hel?

48 Lorde, where are thy olde louing kindnesse: which thou swarest vnto Dauid in thy truth?

49 Remember, Lord, the rebuke that thy seruants haue: and how I doe beare in my bosome the rebukes of many people.

50 Wherewith thine enemies haue blasphemed thee, and slandered the foote steps of thine anointed: prayled be the Lord for evermore. Amen. Amen.

Domine,

Moneth. of The xviij. day.

Domine, refugio.

Psalm 90.



**D**o, thou hast bene our refuge: from  
one generation to another.

Morning  
prayer.

2 Before the mountaines were  
brought forth, or ever the earth and the  
world were made: thou art God from  
continuing, and world without end.

3 Thou turnest man to destruction: againe thou  
laugh. Come againe ye children of men.

4 For a thousand peeres in thy sight are but as  
yesterday: seeing that is past as a watch in the night.

5 As soone as thou scatterest them, they are euen  
as a sleep: and fade away suddenly like the grasse.

6 In the morning it is greene, & groweth up: but  
in the evening it is cut downe, dried up, & withered.

7 For we consume away in thy displeasure: and  
we are afraid at thy wrathfull indignation.

8 Thou hast set our misdoedes before thee: and  
our secret sinnes in the sight of thy countenance.

9 For when thou art angry, all our dayes are  
gone: we bring our yeeres to an end, as it were a tale  
that is told.

10 The dayes of our age are threescore yeeres and  
ten: and though men bee so strong that they come to  
hundred yeeres: yet is their strength then but labour  
and sorrow, so soone passeth it away, and we are gone.

11 But who regardeth the power of thy wrath: for  
thou therafter as a man fearest, so is thy displeasure.

12 Teach vs to number our dayes: that we may  
keep our hearts vnto wisedome.

13 Turne thee againe, (O Lord) at the last: and be  
mercifull vnto thy seruants.

14 O satisfie vs with thy mercy, and that soone: so  
that we reioyce and be glad all the dayes of our life.

15 Comfort vs againe, now after the time that  
thou

## Moneth. The xviij. day.

thou hast plagued vs: and for the yeeres wherein wee  
haue suffered aduersitie.

16 See we thy seruants thy worke: and their chil-  
dren thy glory.

17 And the glorious Dwelle of the Lord our God  
be vpon vs: prosper thou the worke of our hands vpon  
vs, O prosper thou our handie worke.

Qui habitar. Psal. 91.

**W**ho to dwelleth vnder the defence of the most  
High: shall abide vnder the shadow of the Al-  
mighty.

2 I wil say vnto the Lord, thou art my hope, and  
my strong hold: my God, in him will I trust.

3 For hee shall deliuer thee from the snare of the  
Hunter: and from the noysome pestilence.

4 He shall defend thee vnder his wings, and thou  
shalt be safe vnder his feathers: his faithfullnesse and  
trueth shall be thy shield and buckler.

5 Thou shalt not bee afraid for any terror by  
night: nor for the arrow that flieth by day.

6 For the pestilence that walketh in darkenesse:  
nor for the sicknesse that destroyeth in the noone day.

7 A thousand shall fall beside thee, & ten thousand  
at thy right hand: but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold: and see  
the reward of the vngodly.

9 For thou Lord art my hope: thou hast set thine  
house of defence very high.

10 There shall no euill happen vnto thee: neither  
shall any plague come nigh thy dwelling.

11 For hee shall giue his Angels charge over thee:  
to keepe thee in all thy wayes.

12 They shall beare thee in their hands: that thou  
hurt not thy foote against a stone.

13 Thou shalt go vpon the Lion & Adder: the young  
Lion.



## Moneth The xviij. day.

And the dragon shalt thou treade vnder thy feet.

14. Because he hath set his lone vpon me, therefore  
shall I deliuer him: I shall set him vp, because he hath  
known my Name.

15. He shall call vpon me, and I will heare him: yea,  
I am with him in trouble, I will deliuer him, and  
bring him to honour.

16. With long life will I satiffie him: and shew him  
my saluation.

Bonum est confiteri. Psal. 92.

It is a good thing to giue thanks vnto the Lord:  
and to sing praises vnto thy Name, O most highest.

2. To tell of thy louing kindnesse early in the morn-  
ing: and of thy trueth in the night season.

3. Vpon an instrument of ten strings, & vpon the  
lute: vpon a lowd instrument, and vpon the Harpe.

4. For thou Lord hast made me glad through thy  
workes: and I will reioyce in giuing praise for the ope-  
rations of thy hands.

5. O Lord, how glorious are thy workes: and thy  
thoughts are very deepe.

6. An vnwise man doeth not well consider this:  
and a foole doeth not vnderstand it.

7. When the vngodly are greene as the grasse, and  
when all the workes of wickednes do flourish: then  
shall they be destroyed for euer, but thou Lord art the  
most high for euermore.

8. For loe, thine enemies (O Lord) loe thine ene-  
mies shall perish: and all the workers of wickednesse  
shall be destroyed.

9. But my horne shall be exalted like the horne of  
an unicorne: for I am anointed with fresh oyle.

10. Mine eye also shall see his lust of mine enemies:  
and mine eare shall heare his desire of the wicked that  
he hath against me.

# Monteth The xviij day.

11 The righteous shall flourish like a palme tree: and shall spread abrad like a Cedar in Libanus.

12 Such as hee planted in the house of the Lord: shall flourish in the Courts (of the house) of our God.

13 They also shall bring forth moze fruit in their age: and shall be fat and well liking.

14 That they may shewe how true the Lord is: strength is: and that there is no vnrighteousnesse in him.

Dominus regnauit. Psal. 93.

Euening  
prayer.

**HA** The Lord is King, and hath put on glorious apparell: the Lord hath put on his apparell, and girded himselfe with strength.

2 He hath made the round world so sure: that it cannot be mooued.

3 Ever since the world began, hath thy seate bene prepared: thou art from euerlasting.

4 The floods are risen (O Lord) the floods haue life by their voyce: the floods lift by their wanes.

5 The waues of the Sea are mighty, and rage horribly: but yet the Lord that dwelleth on high, is mightier.

6 Thy testimonies, O Lord are very sure: holinesse becommeth thine house for euer.

**O** Lord God to thee home vengeance belongeth: thou O Lord God to whom vengeance belongeth, thou O Lord God to whom vengeance belongeth, thou O Lord God to whom vengeance belongeth.

7 Arise thou iudge of the world: and reward the proud after their deserting.

8 Lord, how long shall the wickedly: how long shall the wickedly triumph.

9 How long shall all wicked doers speake so dainelessly, and make such proud boasting.

10 They smite downe thy people, O Lord and trouble thine heritage,

6 They

Moneth. The xvijj day.

6 They murder the widow and the stranger:  
and put the fatherlesse to death.

7 And yet they say, Cusch, the Lord shall not see:  
neither shall the God of Jacob regard it.

8 Take heed ye vnwise among the people: O yee  
fooles, when will ye vnderstand?

9 He that planted the eare, shall he not heare: or  
he that made the eye, shall he not see?

10 O he that nurreureth the heathen: it is he that  
teacheth man knowledge, shall he not be punish?

11 The Lord knoweth the thoughts of man: that  
they are but vaine.

12 Blessed is the man whom thou chastenest, (O  
Lord:) and teachest him in thy Law.

13 That thou mayest giue him patience, in time of  
auertise: vntill the pit be digged vp for the vngodly.

14 For the Lord will not faile his people: neither  
will he forsake his inheritance.

15 Vntill righteousness turne againe vnto iudge-  
ment: all such as be true in heart shall follow it.

16 Who will rise vp with me against the wicked:  
who will take my part against the euil doers?

17 If the Lord had not helped me: it had not sai-  
d, my soule had bene put to silence.

18 But when I said, My foot hath slipped: thy  
mercye, O Lord, held me vp.

19 In the multitude of the sorrowes that I had in  
my heart: thy comforts haue refreshed my soule.

20 Wilt thou haue any thing to doe with the scoole  
of wickednesse: which imagineth mischief as a law?

21 They gather them together against the soule  
of the righteous: and condemne the innocents blood.

22 But the Lord is my refuge: and my God is the  
strong of my confidence.

23 I shall recompense them their wickednes, and  
destroy

## Moneth. The xix. day.

destroy them in their owne malice: for the Lord our  
God shall destroy them.

Venite, exultemus. Psal. 95.

Morning  
prayer.

**C**ome, let vs sing vnto the Lord: let vs heartily  
reioyce in the strength of our saluation.

2 Let vs come before his presence with  
thankesgiuing: and shew our selues glad in him  
with Psalmes.

3 For the Lord is a great God: and a great King  
aboue all gods.

4 In his hand are all the corners of the earth:  
and the strength of the hills is his also.

5 The Sea is his, and he made it: and his hands  
prepared the dry land.

6 O come, let vs worship, and fall down: and  
kneele before the Lord our maker.

7 For hee is the Lord our God: and wee are the  
people of his pasture, and the sheepe of his hands.

8 To day if wee will heare his voyce, harden not  
your hearts: as in the prouocation, and as in the day  
of temptation in the wilderness.

9 When your fathers tempted me: prouoked me,  
and saw my workes.

10 Fourtie yeeres long was I grieved with this  
generation, and said: it is a people that doe erre in  
their hearts, for they haue not knowen my voyces.

11 Vnto whom I sware in my wrath: that they  
should not enter into my rest.

Cantate Domino. Psal. 96.

**S**ing vnto the Lord a new song: sing vnto the  
Lord all the whole earth.

2 Sing vnto the Lord, and praise his Name: be-  
telling of his saluation from day to day.

3 Declare his honour vnto the heaue: and his  
wonders vnto all people.

## Moneth. The six day.

For the Lord is great and cannot worthily be  
praised: he is more to be feared then all gods.

As for the gods of the Heathen, they be but I-  
dols: but it is the Lord that made the heavens.

Glozy and worship are before him: power and  
honour are in his Sanctuary.

Ascribe unto the Lord: (O pee hundreds of the  
people:) ascribe vnto the Lord worship and power.

Ascribe vnto the Lord the honour due vnto his  
name: bying presents, and come into his courts.

O worship the Lord in the beauty of holinesse:  
in the whole earth stand in awe of him.

Tell it out among the Heathen, that the Lord  
is King: and that it is he which hath made the round  
world to fast: that it cannot be moored, and how that  
he shall iudge the people righteously.

Let the heavens reioyce, and let the earth be  
glad: let the sea make a noyse, and all that therein is.

Let the field be ioyfull, and all that is in it: then  
shall all the trees of the wood reioyce before the Lord.

For he commeth, for hee commeth to iudge the  
earth: and with righteousness to iudge the world,  
and the people with his trueth.

Dominus regnauit. Psal. 97.

The Lord is King: the earth may be glad thereof:  
yea, the multitude of the ples may be glad thereof.

Cloudes and darkenesse are round about him:  
righteousnesse and iudgement are the habitation of  
his seat.

There shall goe a fire before him: and burne vp  
his enemies on every side.

His lightnings gaue shine vnto the world: the  
earth saw it and was afraid.

The hills melted like waxe at the presence of the  
Lord: at the presence of the Lord of the whole earth.



# Moneth The xix. day.

33. The heauens haue declared his righteousness:  
and all the people haue seen his glory.  
4. Confounded be all they that worship carued I-  
mages: and that delight in vaine gods: worship him  
all ye gods.

8. Sion heard of it: and reioiced: and the daugh-  
ters of Iuda were glad: because of thy iudgements,  
O Lord. 9. For thou Lord art higher: then all that are in  
the earth: thou art exalted farre above all gods.  
10. O ye that love the Lord, see that pee hate the  
thing which is rull: the Lord pferueth the soules  
of his Saints, he shall deliuer them from the hand of  
the vngodly.

11. There is springing vp a light for the righteous  
and for full gladnesse for such as be true hearted.

12. Reioyce in the Lord pee righteous: and giue  
thanks for a remembrance of his Holinesse.

13. Cantate Domino. Psal. 98.

Euening  
prayer.



Sing into the Lord a new song: for  
he hath done marvellous things.

1. With his own right hand, & with  
his holy arme: hath he gotten himself  
the victorie.

2. The Lord declared his salvation: his righte-  
ousnes hath he openly shewed in the sight of the heathen.

3. He hath remembered his mercy and trueness to-  
ward the house of Israel: and all the ends of the world  
haue seen the saluation of our God.

4. When ye go forth into the world, all ye  
lands: Sing, reioyce, and giue thanks.

5. Praise the Lord vpon the Harpe: sing to the  
Harpe with a Psalme of thankesgiving.

6. With Organ, with lute, and with harp: with  
your shawms: for full before the Lord ye shall sing.

7. 8. Amen

# Moneth of The xix. day

Let the Sea make noise, and all that therein  
is: the round world, and they that dwell therein.

9 Let the floods clap their hands: and let the hills  
sing for joy together before the Lord: for he is come to  
visit the earth.

10 With righteousnesse shall he iudge the world: &  
with equity shall he rebuke the people.

The Lord is King, be the people neuer for his part-  
ent: he sitteth between the Cherubims, be the  
earth neuer for his part.

The Lord is great in Sion, and high above all  
people.

3 They shall giue thanks vnto thy Name, which  
is high and wonderfull, and holy.

4 The Kings power is on thy iudgment: thou hast  
prepared equity: thou hast executed iudgement and  
righteousnes in Jacob.

5 O magnifie the Lord our God: and fall down  
before him: for he is holy.

6 Moses and Aaron among his priests, and  
Isaac among his people: such as call vpon his Name: these  
shall be called vpon the Lord, and he heard them.

7 He maketh vnto them out of the cloudie pillar:  
he kept his Testament vnto them: and thou shalt be  
glorified.

8 Thou hearest them, O Lord our God: thou  
shalt answer them, O God, and punish their owne  
inventions.

9 O magnifie the Lord our God, and worship  
him: for his holie hill: for the Lord our God is holy.

Iubilate Deo. Psal. 100.

10 Be ye full in the Lord (all ye iusts) (sing) the  
Lord with gladnes: & come before his presence  
with a song.

2

Monday. or The xix. day.

1. Be sure that the Lord is God. It is he that hath made us and not we ourselves: we are his people, and the sheep of his pasture.

2. Go your way into his gates with thanksgiving, and into his courtes with praise: be thankful unto him, and praise him, God of his people.

3. For the Lord is gracious, his mercy is everlasting: and his truth endureth from generation to generation.

**M**erit long shall be of Mercy and Judgement: unto thee, O Lord, will I sing.

1. Let me have understanding: in the way of Godliness.

2. When wilt thou come unto me: I will walke in my house with a perfect heart.

3. I will take no wicked thing in hand, I hate the sinnes of unfaithfulness: there shall no such cleane unto me.

4. A froward heart shall depart from mee: I will not know a wicked person.

5. Who so praiseth his neighbour: him will I destroy.

6. Who so hath also a proud looke, and high stomack: I will not suffer him.

7. Mine eyes looke vnto such as doe faithfully in the land: that they may dwell with me.

8. Who so leadeth a goodly life: he shall be my servant.

9. There shall no deceitful person dwell in my house: neither shall he that hath not charity in my sight.

10. I will none destroy of the ungodly that are in the land: but I will root out all wicked persons from the City of the Lord.

Dominus

# Moneth The xx. day.

Domine exaudi. Psal. 102. Morning

1. Care my prayer; O Lord and let my cry  
come unto thee. Morning prayer.

2. Hide not thy face from me in the time  
of my trouble: andcline thine eares vnto me.

3. For my dayes are consumed away like smoke:  
and my bones are burnt vp as it were a firebrand.

4. My heart is smitten downe, and withered like  
grass: so that I forget to eate my bread.

5. For the boyle of my growing: my bones will  
burst cleane to my flesh.

6. I am become like a Wellcane in the wilderness:  
and like an obole that is in the desert.

7. I haue watched, and am euen as it were a spar-  
row: that sitteth alone vpon the house top.

8. Mine enemies will haue me at the day long: a they  
that are mad vpon me, are twyn together against me.

9. For I haue eaten ashes as it were bread: and  
mingled my drinke with weeping.

10. And that because of thine indignatione: a wrath:  
for thou hast taken me vp, and cast me downe.

11. My dayes are gone like a shadow: and I am  
withered like grass.

12. But thou, O Lord, haue mercy for euer: and  
thy remembrance throughout all generations.

13. Thou shalt arise and haue mercy vpon Sion:  
for it is time that thou haue mercy vpon her: yea, the  
time is come.

14. And thy: thy seruantes shall praise thee vpon their bones:  
and it pitieth them to see her in the dust.

15. The heathen shall feare thy Name; O Lord:  
and all the Kings of the earth thy Majesty.

16. When the Lord shall build vp Sion: and when  
his glory shall appeare.





Moneth. The xxx. day.

which sweeth thy life from destruction and  
comforteth thee with meepe and louing kindnesse.

which satisfieth thy mouth with good things:  
making thee yong and lusty as an eagle.

The Lord executeth righteousnesse and iudge-  
ment for all them that are oppressed with wrong.

He hath wed his wayes vnto Moles: his woakes  
vnto the children of Israel.

The Lord is full of compassion and mercy: long  
suffering and of great goodnesse.

He will not alway be chiding: neither keepeth  
he his anger for euer.

He hath not dealt truly by after our sinnes: nor  
rewarded vs according to our wickednesse.

For looke how high the heauen is in compari-  
son of the earth: so great is his mercy also toward  
them that feare him.

Looke how wide also the East is from the west:  
so hath he let our sinnes from vs.

Yea, like as a father pitieth his owne children:  
so is the Lord mercifull vnto them that feare him.

For he knoweth whereof wee be made: hee re-  
membereth that we are but dust.

The dayes of man are but as grasse: for he flourisheth  
as a flower of the field.

For as soone as the winde goeth ouer it, it is  
gone: and the place thereof shall knowe no more.

But the mercifull goodnesse of the Lord endu-  
rati to euer and euer vpon them that feare him: and  
his mercifullnesse shal be vpon their seedes.

Euen vpon such as keepe his Couenant: and  
vpon such as doe his Commandements.

The Lord hath prepared his throne in heauen:  
and his kingdome shall be ouer all.

Oppresse the widow, the Angell of death, or the ex-  
cell

# Moneth. The xxx. day.

cell in strength: yet that fulfill his Commandement,  
and hearken vnto the voyce of his words.

21 **P**raise the Lord, all ye his hosts: ye seruants  
of his that doe his pleasure.

22 **S**peake good of the Lord, all ye works of his,  
in all places of his dominion: praise thou the Lord,  
**O** my soule.

Benedic anima mea. Psal. 104.

Euening  
prayer.

**P**raise the Lord, **O** my soule: **O** Lord my  
God, thou art become exceeding glorious,  
thou art clothed with maiesty and honour.

2 Thou deckest thy selfe with light as it were with  
a garment: a spreaded out the heauens like a curtain.

3 Which layeth the beames of his chamber in the  
waters: and maketh the cloudes his charet, and wal-  
keth vpon the wings of the wind.

4 Hee maketh his Angels spirits: and his mini-  
sters a flaming fire.

5 Hee layde the foundations of the earth: that it  
never should moue at any time.

6 Thou coveredst it with the deepe like as with  
a garment: the waters stand in the hilles.

7 At thy rebuke they flee: at the voyce of thy thun-  
der they are afraid.

8 They goe by as high as the hills, and downe to  
the valleys beneath: euen vnto the place which thou  
hast appoynted for them.

9 Thou hast set them their bounds, which they  
shal not passe neither turne againe to couer the earth.

10 He sendeth the springs into the rivers: which  
runne among the hils.

11 All beastes of the field drinke thereof: and the  
 wilde asses quench their thirst.

12 Besides them shall the foules of the aire haue  
their habitation: and sing among the branches.

## Moneth. The xx. day.

12 He watereth the hills from above: the earth is  
filled with the fruit of thy works.

13 He bringeth forth grasse for the cattell: and  
greene herbe for the seruice of men.

14 That he may bring food out of the earth, and  
wine that maketh glad the heart of man: and oyle to  
make him a cheerefull countenance, and bread to  
strengthen mans heare.

15 The trees of the Lord also are full of sap: euen  
the Cedars of Libanus which he hath planted.

16 Wherein the birdes make their nests: and the  
foure trees are a dwelling for the Storde.

17 The high hills are a refuge for the wild goates:  
and so are the stony rocks for the conies.

18 He appointed the Moone for certaine seasons:  
and the Sunne knoweth his going downe.

19 Thou makest darknesse that it may be night:  
wherein all the beasts of the forrest doe moue.

20 The Lions roaring after their praye: doe seeke  
their meat at God.

21 The Sunne ariseth, and they get them away  
together: and lay them downe in their denues.

22 Man goeth forth to his worke, and to his la-  
bour: untill the euening.

23 O Lord, how manifold are thy works: in wise-  
dome hast thou made them all, the earth is full of thy  
riches.

24 So is the great and wide sea also: wherein are  
things creeping innumerable, both small and great  
beasts.

25 There goe the ships, & there is that Asulathan:  
whom thou hast made to take his pastime therein.

26 These wait all vpon thee: that thou mayest  
give them meate in due season.

27 When thou givest it them, they gather it: and  
when

# Memoriall of The xxij Day.

29 When thou hidest thy face, they are troubled:  
 when thou takest away their breath, they die, and are  
 turned againe to their dust.  
 30 When thou lettest thy breath go forth, they shall  
 be made: and thou shalt renew the face of the earth.  
 31 The glorious Majesty of the Lord shall endure  
 for ever: the Lord shall reioyce in his workes.  
 32 The earth shall tremble at the looke of him: if  
 he doe but touch the hills, they shall smoke.  
 33 I will sing unto the Lord as long as I liue: I  
 will prayse my God, while I haue my being.  
 34 And so shall my workes please him: my voyce shall  
 be in the Lord.  
 35 As for sinners, they shall be consumed out of the  
 earth, and the vngodly shall come to an end: praise  
 thou the Lord, O my soule, prayse the Lord.

Confitebor Domino Psalm 103.

Morning  
prayer.

**O**me thanks unto the Lord, and call vpon  
his Name: tell the people what things hee  
hath done.

1 Let your songs be of him, and praise him: and  
let your talking be of all his wonderful workes.

2 Reioyce in his holy Name: let the heart of them  
reioyce that seeke the Lord.

3 Seeke the Lord and his strength: seeke his face  
euermore.

4 Remember the marvellous workes that he hath  
done: his wonders, and the iudgements of his mouth.

5 O pee seed of Abraham his seruant: ye children  
of Jacob his chosen.

6 He is the Lord our God: his iudgements are in  
all the world.

7 He hath bene alway mindfull of his covenant  
and promise: that he made to a thousand generation.

9 Cuius

## Moneth. The xxj. day.

9 Even the Couenant that he made with Abraham: and the othe that he sware vnto Isaac.

10 And appointed the same vnto Jacob for a law: and to Israel for an euermlasting testament.

11 Saying, vnto thee will I giue the land of Canaan: the lot of your inheritance.

12 When there were yet but a few of them: and they strangers in the land.

13 What time as they went from one nation to another: from one kingdome to another people.

14 He suffered no man to doe them wrong: but repprooed euen Kings for their sakes.

15 Touch not mine anointed: & doe my Prophets no harme.

16 Whoeuer he called for a dearth vpon the land: and destroyed all the prouision of bread.

17 But he had sent a man before them: euen Joseph which was sold to be a bond seruant.

18 Whose feet they hurt in the stocks: the prison end into his soule.

19 Untill the time came that his cause was known: the word of the Lord tried him.

20 The King sent and deliuered him: the prince of the people let him goe free.

21 He made him Lord also of his house: and ruler of all his substance.

22 That hee might informe his princes after his will: and teach his Senators wisdom.

23 Israel also came into Egypt: and Jacob was a stranger in the land of Ham.

24 And he encreased his people exceedingly: and made them stronger then their enemies.

25 Whose heart turned, so that they hated his people: and dealt vntruely with his seruants.

26 Then sent hee Moses his seruant: and Aaron whom

¶

whom



## Moneth. The xxj. day.

whom he had chosen.

27 And these shewed his tokens among them: and wonders in the land of Ham.

28 He sent darkenesse, and it was darke: and they were not obedient vnto his word.

29 Hee turned their waters into blood: and slew their fish.

30 Their land brought forth frogs: yea, even in their Kings chambers.

31 He spake the word, and there came all maner of flies: and lice in all their quarters.

32 He gaue them hailestones for raine: and flames of fire in their land.

33 He smote their vines also and figge trees: and destroyed the trees that were in their coasts.

34 He spake the word, & the grasshoppers came, and caterpillers innumerable: & did eate vp all the grasse in their land, and deuoured the fruit of their ground.

35 He smote also the first borne in their land: euen the chiefe of all their strength.

36 He brought them forth also with siluer & gold: there was not one feeble person among their tribes.

37 Egypt was glad at their departing: for they were afraid of them.

38 He spread out a cloud to be a couering: and fire to giue light in the night season.

39 At their desire he brought quailles: and he filled them with the bread of heauen.

40 He opened the rocke of stone, and the waters flowed out: so that riuers ranne in dry places.

41 For why? he remembred his holy promise: and Abraham his seruant.

42 And he brought forth his people with joy: and his chosen with gladnesse.

43 And gaue them the lands of the Heathen: and they

## Moneth. The xxj. day.

they tooke the labour of the people in possession.

44 That they might keepe his Statutes: and obserue his Lawes.

Confitemini Domino. Psal. 106.

**G**ive thanks vnto the Lord, for he is gracious: and his mercy endureth for ever. Euening prayer.

2 Who can expresse the noble actes of the Lord: or shew forth all his praise?

3 Blessed are they that alway keepe judgement: and doe righteousness.

4 Remember me, O Lord, according to the favour that thou bearest vnto thy people: O visite me with thy saluation.

5 That I may see the felicity of thy chosen: and reioyce in the gladnesse of thy people, and giue thanks with thine inheritance.

6 We haue sinned with our fathers: we haue done amisse, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodnesse in remembrance: but were disobedient at the Sea, euen at the Red sea.

8 Neuerthelesse he helped them for his Names sake: that he might make his power to be known.

9 He rebuked the Red sea also, & it was dried vp: so he led them thorow the deep, as thorow a wilderness.

10 And he saued them from the aduersaries hand: and deliuered them from the hand of the enemy.

11 As for those that troubled them, the waters overwhelmed them: there was not one of them left.

12 Then beleued they his words: and sang praise vnto him.

13 But within a while they forgate his workes: they would not abide his counsell.

14 But lust came vpon them in the wilderness: and they

## Moneth. The xxj. day.

they tempted God in the desert.

15 And hee gaue them their desire: and sent leau-  
nesse withall into their soule.

16 They angred Moses also in the tents: and Aa-  
ron the Saint of the Lord.

17 So the earth opened, and swallowed by Ba-  
than: and couered the congregation of Abiram.

18 And the fire was kindled in their company: the  
flame burnt by the vngodly.

19 They made a calse in Horeb: and worshipped  
the molten Image.

20 Thus they turned their glozy: into the simili-  
tude of a calse that eateth hay.

21 And they forgate God their Saniour: which  
had done so great things in Egypt.

22 Wonderous workes in the land of Ham: and  
fearefull things by the red Sea.

23 So he said he would haue destroyed them, had  
not Moses his chosen stood before him in the gap: to  
turne away his wrathfull indignation, lest he should  
destroy them.

24 Yea, they thought scozne of that pleasant land:  
and gaue no credence vnto his word.

25 But murmured in their tents: and hearkened  
not vnto the voyce of the Lord.

26 Then list he by his hand against them: to ouer-  
throw them in the wilderness.

27 To cast out their seed among the Nations: and  
to scatter them in the lands.

28 They forned themselues vnto Baal-peor: and  
ate the offering of the dead.

29 Thus they prouoked him to anger with their  
obscure inuentions: and the plague was great among  
them.

30 Then stood by Phinees, and prayed: and so the  
plague

Moneth. The xxj. day.

plague ceased.

31 And that was counted vnto him for righteou-  
nelle: among all posterities for evermore.

32 They angred him also at the waters of strife:  
for that he punished Moyses for their sakes.

33 Because they prouoked his spirit: so that hee  
spake vnadvisedly with his lips.

34 Neither destroyed they the Heathen: as the  
Lord commanded them.

35 But were mingled among the Heathen: and  
learned their woorkes.

36 Insomuch that they worshipped their idoles,  
which turned to their owne decay: yea, they offered  
their sonnes and daughters vnto deuils.

37 And shed innocent blood, euen the blood of their  
sonnes and of their daughters: whom they offered  
vnto the idoles of Chanaan, and the land was defiled  
with blood.

38 Thus were they stained w their owne woorkes:  
and went a whooring with their owne inventions.

39 Therefore was the wrath of the Lord kindled  
against his people: in so much that hee abhorred his  
owne inheritance.

40 And he gaue them ouer into the hand of the hea-  
then: & they that hated them, were lords ouer them.

41 Their enemies oppressed them: and had them  
in subiection.

42 Many a time did he deliuer them: but they re-  
belled against him with their owne inventions, and  
were brought downe in their wickednesse.

43 Neuerthelesse, when he saw their aduersitie:  
he heard their complaint.

44 He thought vpon his covenant, & pittied them ac-  
cording vnto the multitude of his mercies: yea, he made  
all those that led them a way captiue, to pity them.

## Moneth. The xxij. day.

45 Deliuier vs, O Lord our God, and gather vs from among the heathen: that we may giue thanks vnto thy holy Name, & make our boast of thy praise.

46 Blessed be the Lord God of Israel, from euerslasting, and world without end: and let all the people say, Amen.

Confitemini Domino. Psal. 107.

Morning  
prayer.



Give thanks vnto the Lord, for he is gracious: and his mercy endureth for euer.

2 Let them giue thanks whom the Lord hath redeemed: and deliuered from the hand of the enemye.

3 And gathered them out of the landes, from the East and from the West: from the North and from the South.

4 They went astray in the wilderness out of the way: and found no city to dwell in.

5 Hungry & thirstie: their soules fainted in them.

6 So they cryed vnto the Lord in their trouble: and he deliuered them from their distresse.

7 He led them forth by the right way: that they might goe to the city where they dwell.

8 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that hee doeth for the children of men.

9 For hee satisfieth the emptye soule: and filleth the hungry soule with goodnesse.

10 Such as sit in darkenesse and in the shadow of death: being fast bound in misery and pson.

11 Because they rebelled against the words of the Lord: & lightly regarded the counsell of the most High.

12 Hee also brought downe their heart through beautifullnesse: they fell downe, and there was none to helpe them by.

13 So when they cryed vnto the Lord in their trouble:



Moneth. The xxij. day.

trouble: he deliuered them out of their distresse.

14 For he brought them out of darknesse, and out of the shadow of death: a brake their bonds in sunder.

15 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that hee doeth for the children of men.

16 For he hath broken the gates of brasse: and smitten the barres of yron in sunder.

17 Foolish men are plagued for their offence: and because of their wickednesse.

18 Their soule abhorred all maner of meate: and they were euen hard at deaths doore.

19 So when they cryed vnto the Lord in their trouble: he deliuered them out of their distresse.

20 He sent his word and healed them: and they were saued from their destruction.

21 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that hee doeth for the children of men.

22 That they would offer vnto him the sacrifice of Thankesgiuing: and tell out his workes with gladnesse.

23 They that goe downe to the sea in ships: and occupie their businesse in great waters.

24 These men see the workes of the Lord: and his wonders in the deepe.

25 For at his word the stormy wind ariseth: which lifteth vp the waues thereof.

26 They are carried vp to the heauen: and downe againe to the deepe: their soule melteth away because of the trouble.

27 They reele to and fro, and stagger like a drunken man: and are at their wits end.

28 So when they cry vnto the Lord in their trouble: he deliuereth them out of their distresse.

Moneth: The xxij. day.

29 For hee maketh the storme to cease: so that the waues thereof are killd.  
30 Then are they glad because they be at rest: and so he bringeth them vnto the haueu where they would be.

31 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that hee doeth for the children of men.

32 That they would exalt him also in the Congregation of the people: and praise him in the seat of the Elders.

33 Which turneth the floods into a wilderness: and drieth vp the water springs.

34 A fruitfull land maketh he barren: for the wickednesse of them that dwell therein.

35 Again he maketh the wilderness a standing water: and water springs of a drie ground.

36 And there he setteth the hungry: that they may build them a city to dwell in.

37 That they may sow their land, and plant vineyards: to reeld their fruits of increase.

38 He blesteth them, so that they multiply exceedingly: and suffereth not their cattell to decrease.

39 And againe when they are minished & brought lowe: through oppression through any plague or trouble.

40 Though hee suffer them to bee euill intreated through tyrants: and let them wander out of the way in the wilderness.

41 Yet he speeth he the poore out of misery: and maketh him households like a flocke of sheepe.

42 The righteous will consider this, and reioyce: and the mouth of all wickednesse shall be stopped.

43 Who so is wise will ponder these things: & they shall vnderstand the loving kindnesse of the Lord.

Paratum

Moneth. The xxij. day.

Paratum cor meum, Psal 108.



God, my heart is ready, my heart is ready: Euening  
prayer.  
I will sing and giue praise with the best  
member that I haue.

2 Awake thou Lute and Harpe: I my  
selfe will awake right early.

3 I will giue thanks vnto thee, O Lord, among  
the people: I will sing praises vnto thee among the  
nations.

4 For thy mercy is greater then the heauens: and  
thy truth reacheth vnto the clouds:

5 Set by thy selfe, O God, aboue the heauens:  
and thy glory aboue all the earth.

6 That thy beloued may bee deliuered: let thy  
right hand saue them, and heare thou me.

7 God hath spoken in his Holinesse: I will re-  
turne therfore and diuide Sichem, and mete out the  
valley of Succoth.

8 Gilead is mine, and Manasses is mine, Ephra-  
im also is the strength of my head.

9 Iuda is my Lawgiuer, Moab is my washyng:  
ouer Edom will I cast out my shoe, vpon the Philis-  
tines will I triumph.

10 Who will leade mee into the strong City: and  
who will bring me into Edom?

11 Hast thou not forsaken vs, O God: and wilt  
not thou God goe forth with our hostes?

12 O helpe vs against the enemy: for vaine is the  
helpe of man.

13 Through God we shall doe great actes: and it  
is he that shall tread downe our enemies.

Deus laudem. Psal 109.

Holde not thy tongue, O God of my prayse: for  
the mouth of the vngodly, yea, and the mouth of  
the deceitfull is opened vpon me.

2 And

Moneth. The xxi. day.

2 And they haue spoken against mee with false tongues: they compassed me about also with words of hatred, and fought against me without a cause.

3 For the loue that I had vnto them, loe, they take now my contrary part: but I giue my selfe vnto prayer.

4 Thus haue they rewarded mee euill for good: and hatred for my good will.

5 Set thou an vngodly man to be ruler ouer him: and let Satan stand at his right hand.

6 When sentence is giuen vpon him, let him bee condemned: and let his prayer be turned into sinne.

7 Let his daies be fewe: and let another take his office.

8 Let his children bee fatherlesse: and his wife a widowe.

9 Let his children be vagabonds, and beg their bread: let them seeke it also out of desolate places.

10 Let the extortioner consume all that hee hath: and let the stranger spoyle his labour.

11 Let there be no man to pitie him: nor to haue compassion vpon his fatherlesse children.

12 Let his posteritie be destroyed: and in the next generation let his name be cleane put out.

13 Let the wickednesse of his fathers be had in remembrance in the sight of the Lord: and let not the sinne of his mother be done away.

14 Let them alway be before the Lord: that hee may roote out the memorials of them from off the earth.

15 And that because his mind was not to do good: but persecuted the poore helpless man, that he might slay him that was vexed at the heart.

16 His delight was in cursing, and it shall happen vnto him: he loued not blessing, therefore shall it bee farre

Moneth. The xxij. day.

farre from him.

He clothed himselfe with curling like as with  
crayment : and it shall come into his bowels like wa-  
ter, and like oyle into his bones.

Let it be vnto him as the cloke that he hath by-  
on him : and as the girdle that hee is alway girded  
withall.

Let it thus happen from the Lord vnto mine  
memies : and to those that speake euill against my  
soule.

But deale thou with mee, O Lord God, accor-  
ding vnto thy Name : for sweete is thy mercy.

Deliuere mee, for I am helpelesse and poore :  
and my heart is wounded within me.

I go hence like the shadow that departeth : and  
am blown away as the grasshopper.

My knees are weake through fasting : my flesh  
withered by for want of fatnesse.

I became also a rebuke vnto them : they that  
looked vpon me, shaked their heads.

Helpe me, O Lord my God : Oh saue me accor-  
ding to thy mercy.

And they shal know how that this is thy hand :  
and that thou Lord hast done it.

Though they curse, yet blesse thou : and let them  
be confounded that rise by against me, but let thy ser-  
uants reioyce.

Let mine aduersaries be clothed with shame :  
and let them couer themselves with their owne con-  
fusion, as with a cloake.

As for me, I will giue great thanks vnto the  
Lord with my mouth : and prayse him among the  
multitude.

For he shal stand at the right hand of the poore :  
and keepe his soule from vnrighteous Iudges.

Dixit



Moneth. The xxiiij. day.

Dixit Dominus. Psal. 110.

Morning  
prayer.



The Lord said vnto my Lord: sit thou on  
my right hand, vntil I make thine ene-  
mies thy footstool.

2 The Lord shall send the rod of thy  
power out of Sion: he shall ruler euen  
in the midst among thine enemies.

3 In the day of thy power shall the people offer  
thee free-will offerings with an holy worship: the dew  
of thy birth is of the wombe of the morning.

4 The Lord swaie and will not repent: thou art  
a Priest for euer, after the order of Melchisedech.

5 The Lord vpon thy right hand: shall wound  
euen Kings in the day of his wrath.

6 Hee shall iudge among the heathen, hee shall fill  
the places with the dead bodies: and smite in sander  
the heads ouer diuers countreys.

7 He shall drinke of the brooke in the way: there-  
fore shall he lift vp his head.

Confitebor tibi. Psal. 111.

I will giue thanks vnto y Lord with my whole heart:  
secretly among the faithfull, & in the Congregation.

2 The workes of the Lord are great: sought out  
of all them that haue pleasure therein.

3 His worke is worthy: to bee praised and had in  
honour: and his righteousness endureth for euer.

4 The mercifull, and gracious Lord hath so done  
his marvellous workes: that they ought to be had in  
remembrance.

5 He hath giuen meat vnto them that feare him:  
he shall euer be mindfull of his Covenant.

6 Hee hath shewed his people the power of his  
workes: that he may giue them the heritage of the  
heathen.

7 The workes of his hands are veritie and iudge-  
ment:

## Moneth. The xxiiij. day.

ment: all his Commandements are true.

8 They stand fast for ever and ever: and are done in truth and equitie.

9 He sent redemption vnto his people: hee hath commanded his Couenant for ever, holy and reuerent is his Name.

10 The feare of the Lord is the beginning of wisdom: a good vnderstanding haue all they that doe thereafter, the praise of it endureth for ever.

Beatus vir. Psal. 112.

**B**lessed is the man that feareth the Lord: he hath great delight in his Commandements.

1 His seed shall be mighty vpon earth: the generation of the faithfull shall be blessed.

2 Riches and plenteousnesse shall be in his house: and his righteousness endureth for ever.

3 Vnto the godly there ariseth by light in the darkenesse: he is mercifull, louing, and righteous.

4 A good man is mercifull, and lendeth: and will guide his words with discretion.

5 For he shall neuer be mooued: and the righteous shall be had in an euerlasting remembrance.

6 He will not be afraid for any euill tidings: for his heart standeth fast and beleueth in the Lord.

7 His heart is stablished and wil not shrink: vntill he see his desire vpon his enemies.

8 He hath dispersed abroad & giuen to the poore: and his righteousness remaineth for ever, his borne shall be exalted with honour.

9 The vngodly shall see it, and it shall grieve him: he shall gnash with his teeth, and consume away, the desire of the vngodly shall perish.

Laudate pueri. Psal. 113.

**P**raise the Lord, yee servants: Praise the Name of the Lord.

2 Blessed

# Moneth. The xxiiij. day.

2 Blessed be the Name of the Lord: from this time forth forevermore.

3 The Lords Name is praised: from the rising up of the Sunne, vnto the going downe of the same.

4 The Lord is high aboue all heathen: and his glory aboue the heauens.

5 Who is like vnto the Lord our God, that hath his dwelling so high: and yet humbleth himselfe to behold the things that are in heauen and earth?

6 He taketh up the simple out of the dust: and lifteth the poore out of the mire.

7 That he may set him with the Princes: even with the Princes of his people.

8 He maketh the barren woman to keepe house: and to be a fruitful mother of children.

In exitu Israel. Psal. 114.

Euening  
prayer.



When Israel came out of Egypt: and the house of Jacob from among the strange people.

2 Juda was his Sanctuary: and Israel his dominion.

3 The Sea saw that, and fled: Jordan was diuened backe.

4 The mountaines skipped like rammes: and the little hills like young sheepe.

5 What alleth thee, O thou Sea, that thou fleddest: and thou Jordan that thou wast diuened backe?

6 Ye mountaines, that yee skipped like rammes: and ye little hills like young sheepe.

7 Tremble thou earth at the presence of the Lord: at the presence of the God of Jacob.

8 Which turned the hard rocke into a standing water: and the flint stone into a springing well.

Non nobis Domine. Psal. 115.

Not vnto vs, O Lord, not vnto vs, but vnto thy Name giue the praise: for thy louing mercy, and for

## Moneth. The xxiiij. day.

for thy Trueths sake.

2 Wherefore shall the Heathen say: where is now their God.

3 As for our God hee is in heauen: he hath done whatsoeuer pleased him.

4 Their idoles are siluer and gold: euen the worke of mens hands.

5 They haue mouthes, and speake not: eyes haue they, and see not.

6 They haue eares, and heare not: noses haue they, and smell not.

7 They haue hands, and handle not, feete haue they, and walk not: neither speake they through their throat.

8 They that make them are like vnto them: and so are all such as put their trust in them.

9 But thou house of Israel, trust thou in the Lord: he is their succour and defence.

10 Ye house of Aaron, put your trust in the Lord he is their helper and defender.

11 Ye that feare the Lord, put your trust in the Lord: he is their helper and defender.

12 The Lord hath bene mindefull of vs, and hee shall blesse vs: euen he shall blesse the house of Israel he shall blesse the house of Aaron.

13 He shall blesse them that feare the Lord: both small and great.

14 The Lord shall increase you more and more: you and your childzen.

15 Ye are the blessed of the Lord: which made heauen and earth.

16 All the whole heauens are the Lords: the earth hath he giuen to the childzen of men.

17 The dead praise not thee, O Lord: neither all they that goe downe into the silence.

18 But

## Moneth. The xxiiij. day.

18 But wee will praise the Lord: from this time  
forth for evermore. Praise the Lord.

Dilexi quoniam. Psal. 116.

Morning  
prayer.

**I** Am well pleased: that the Lord hath heard  
the voyce of my prayer.

2 That hee hath inclined his eare vnto  
me: therefore will I call vpon him as long as I liue.

3 The snares of death compassed me round about:  
and the paines of hell gat hold vpon mee.

4 I shall finde trouble and heauinesse, and I shal  
call vpon the Name of the Lord: O Lord, I beseech  
thee deliuer my soule.

5 Gracious is the Lord and righteous: yea, our  
God is mercifull.

6 The Lord preserveth the simple: I was in mi-  
sery, and he helped me.

7 Turne againe then vnto thy rest, O my soule:  
for the Lord hath rewarded thee.

8 And why? thou hast deliuered my soule from  
death: mine eyes from teares, & my feete from falling.

9 I will walke befoze the Lord: in the land of the  
liuing.

10 I beleeued, and therefore will I speake, but I  
was soze troubled: I sayd in my harte, All men are  
liars.

11 What reward shal I giue vnto the Lord: for all  
the benefites that he hath done vnto mee?

12 I will receiue the cup of saluation, and call vpon  
the Name of the Lord.

13 I will pay my bowes now in the presence of all  
his people: right deare in the sight of the Lord, is the  
death of his Saints.

14 Behold, O Lord, how that I am thy seruant:  
I am thy seruant, and the sonne of thine hand mayd,  
thou hast broken my bonds in sunder.



Moneth. The xxiii. day.

1. I will offer to thee the sacrifice of thanksgiving: and will call upon the Name of the Lord.

2. I will pay my bowes vnto the Lord in the sight of all his people: in the courts of the Lords house, even in the mids of thee, O Hierusalem. Praise the Lord.

*Laudate Dominum. Psal. 117.*  
O Praise the Lord all ye heathen: praise him all ye Nations.

3. For his mercifull kindnesse is euer more and more toward vs: and the Crueth of the Lord endureth for ever. Praise the Lord.

*Confitemini Domino. Psal. 118.*

O Give thanks vnto the Lord, for he is gracious: because his mercy endureth for ever.

4. Let Israel now confesse that hee is gracious: for that his mercy endureth for ever.

5. Let the house of Aaron now confesse: that his mercy endureth for ever.

6. Yea, let them now that feare the Lord, confesse: that his mercy endureth for ever.

7. I called vpon the Lord in trouble: and the Lord heard me at large.

8. The Lord is on my side: I will not feare what man doeth vnto me.

9. The Lord taketh my part with them that help me: he will bring down mine enemies.

10. It is better to trust in the Lord: then to put a confidence in man.

11. It is better to trust in the Lord: then to put any confidence in Princes.

12. All nations compassed me round about: but in the Name of the Lord will I destroy them.

13. They kept me in on every side, they kept me in, on every side but in the Name of the Lord will I destroy them.

Moneth. The xxiiij. day.

12 They came about me like bees, and are extinct  
euen as the fire among the thornes: for in the Name  
of the Lord I will destroy them.

13 Thou hast thrust sore at me, that I might fall:  
but the Lord was my helpe.

14 The Lord is my strength and my song: and is  
become my saluation.

15 The voice of joy and health is in the dwelling  
of the righteous: the right hand of the Lord bringeth  
mighty things to passe.

16 The right hand of the Lord hath the preemi-  
nence: the right hand of the Lord bringeth mighty  
things to passe.

17 I will not die, but live: and declare the workes  
of the Lord.

18 The Lord hath chastened and corrected me: but  
he hath not giuen me ouer into death.

19 Open me the gates of righteousness: that I  
may goe into them, and giue thanks vnto the Lord.

20 This is the gate of the Lord: the righteous shall  
enter into it.

21 I will thanke thee, for thou hast heard me: and  
art become my saluation.

22 The same stone which the builders refused, is  
become the head stone in the corner.

23 This is the Lords doing: and it is marvellous  
in our eyes.

24 This is the day which the Lord hath made: we  
will reioyce and be glad in it.

25 Helpe me now, O Lord: O Lord send us now  
prosperitie.

26 Blessed be he that cometh in the Name of the  
Lord: we haue wished you good lucke: ye that be of  
the house of the Lord.

27 God is the Lord which hath shewed vs light:

Under

Moneth. The xxiiij. day.

bind the sacrifice with cords, yea euen vnto the  
hornes of the altar.

Thou art my God, and I will thanke thee: thou  
art my God, and I will praise thee.

O glue thanks vnto the Lord, for he is graci-  
ous: and his mercy endureth for euer.

Beati immaculati. Psal. 119.

**B**lessed are all those that are vndeiled in Euening  
prayer.  
the way: & walke in the Law of the Lord.

2 Blessed are they that keep his Ce-  
remonies: and seeke him with their  
whole heart.

3 For they which doe no wickednes: walke in his  
wayes.

4 Thou hast charged: that wee shall diligently  
keepe thy Commandements.

5 O that my wayes were made so direct: that I  
might keepe thy Statutes.

6 So shall I not be confounded: while I haue  
where vnto all thy Commandements.

7 I will thanke thee with an vnfeined heart:  
when I shall haue learned the Iudgements of thy  
righteousnes.

8 I will keepe thy ceremonies: O forsake me not  
wholly.

In quo corriget

**W**herewithall shall a yong man cleide his way:  
euen by ruling himselfe after thy word.

9 With my whole heart haue I sought thee: O  
wee not goe wrong out of thy Commandements.

10 Thy words haue I hid with in my heart: that  
I should not sinne against thee.

11 Blessed art thou, O Lord: O teach me thy sta-  
tutes.

12 With my lips haue I bene telling: of all the  
Iudgements of thy mouth.

Moneth. The xxiiij. day.

6 I haue had as great delight in the way of thy Testimonies: as in all maner of riches.

7 I will talke of thy Commandements: and haue respect vnto thy wayes.

8 My delight shalbe in thy Statutes: and I will not forget thy word.

Recribuc seruo tuo;

**O** Doe well vnto thy seruant: that I may liue, and keepe thy word.

2 Open thou mine eyes: that I may see the wonderful things of thy Law.

3 I am a stranger vpon earth: O hide not thy Commandements from me.

4 My soule breaketh out for the very feruent desire: that it hath alway vnto thy Iudgements.

5 Thou hast rebuked the proud: and cursed are they that doe erre from thy Commandements.

6 O turne from me shame and rebuke: for I haue kept thy Testimonies.

7 Princes also did sit and speake against me: but thy seruant is occupied in thy statutes.

8 For thy Testimonies are my delight: and my counsailers.

Adhaesit pavimento.

**M**y soule cleaueth to the dust: O quicken thou me according to thy word.

2 I haue knowledged my wayes, and thou hearest me: O teach me thy Statutes.

3 Make me to vnderstand the way of thy Commandements: so shall I talke of thy wonderful works.

4 My soule melteth away for very heauinesse: comfort thou me according to thy word.

5 Take from me the way of lying: and cause thou me to make much of thy law.

6 I haue chosen the way of trueth: and thy iudgements

Moneth. The xxv. day.

Thou hast hate I layd befoze mee.

I haue sicken vnto thy testimonies: O Lord  
confound me not.

I will runne the way of thy commandements:  
when thou hast set my heart at libertie.

Legem pone.

**E**ach mee, O Lord, the way of thy sta-  
tutes and I shall keepe it vnto the end.

Morning  
prayer,

**G**ive me vnderstanding, and I shall  
keepe thy Law: yea, I shall keepe it with  
my whole heart.

**M**ake me to go in the path of thy Commande-  
ments: for there in is my desire.

**E**ncline my heart vnto thy testimonies: and  
not to couetousnesse.

**T**urne away mine eyes, lest they behold vani-  
tie: and quicken thou me in thy way.

**S**tablish thy word in thy seruant: that I may  
fear thee.

**T**ake away the rebuke that I am afraid of: for  
thy iudgements are good.

**B**ehold, my delight is in thy commandements:  
O quicken me in thy righteousness.

Et veniat super me.

**L**et thy louing mercy come also vnto me, O Lord:  
euen thy saluation, according vnto thy word.

**S**o shall I make answer vnto my blasphemy:  
for my trust is in thy word.

**I** take not the word of thy trueth vtterly out  
of my mouth: for my hope is in thy Iudgements.

**S**o shall I alway keepe thy Law: yea, for ever  
and euer.

**A**nd I will walke at libertie: for I seeke thy  
Commandements.

**I** will speake of thy testimonies also euen before



## Moneth. The xxv. day.

Things: and will not be ashamed.

2 And my delight shall bee in thy commaundements: which I haue loued.

3 My hands also will I lift by vnto thy Commandements, which I haue loued; and my studie shall be in thy statutes.

Memor esto verbi tui.

**O** Thinke vpon thy seruant as concerning thy word: wherein thou hast caused me to put my trust.

2 The same is my comfort in my trouble: for thy word hath quickened me.

3 The proude haue had me exceedingly in derision: yet haue I not synked from thy Law.

4 For I remembred thine euerlasting iudgements. O Lord: and receiued comfort.

5 I am horribly afraid: for the vngodly that forsake thy Law.

6 Thy statutes haue bene my songs: in the house of my pilgrimage.

7 I haue thought vpon thy Name, O Lord, in the night season: and haue kept thy Law.

8 This I had: because I kept thy Commandements.

Portio mea Domine.

**T**hou art my portion, O Lord: I haue promised to keepe thy Law.

2 I made my humble petition in thy presence with my whole heart: O be mercifull vnto me according to thy word.

3 I called mine owne wayes to remembrance: and turned my feete vnto thy Testimonies.

4 I made haste, and prolonged not the time: to keepe thy Commandements.

5 The congregation of the vngodly haue robbed me: but I haue not forgotten thy Law.

Moneth. The xxv. day.

6 At midnight I will rise to giue thanks vnto thee: because of thy righteous iudgements.

7 I am a companion of all them that feare thee: and keepe thy Commandements.

8 The earth, O Lord, is full of thy mercke: O teach me thy Statutes.

*Bonitatem fecisti.*

O Lord, thou hast dealt graciously with thy seruant: according vnto thy word.

2 O Learne me true vnderstanding and knowledge: for I haue beleued thy Commandements.

3 Before I was troubled, I went wrong: but now haue I kept thy word.

4 Thou art good and gracious: O teach me thy Statutes.

5 The proud haue imagined a lie against me: but I will keepe thy Commandements with my whole heart.

6 Their heart is as fat as brawn: but my delight hath bene in thy Law.

7 It is good for me that I haue bene in trouble: that I may learne thy Statutes.

8 The Law of thy mouth is dearer vnto me: then thousands of gold and silver.

*Manus tue fecerunt me.*

**B**y hands haue made me, & fashioned me: O giue me vnderstanding that I may learne thy Commandements. Euening prayer.

2 They that feare thee, will be glad when they see me: because I haue put my trust in thy word.

3 I knowe, O Lord, that thy Iudgements are right: and that thou of very faithfulness hast caused me to be troubled.

4 O let thy mercifull kindnesse bee my comfort: according

Moneth. The xxv. day.

according to thy word vnto thy seruant.

5 O let thy louing mercies come vnto me, that I may liue: for thy Law is my delight.

6 Let the proud be confounded, for they goe wickedly about to destroy me: but I will be occupied in thy commandements.

7 Let such as feare thee and haue knowen thy testimonies: be turned vnto me.

8 O let my heart be sound in thy statutes: that I be not ashamed.

*Defecit anima mea,*

**M**y soule hath longed for thy saluation: and I haue a good hope because of thy word.

2 Mine eyes long sore for thy word: saying, When wilt thou comfort me?

3 For I am become like a bottell in the smoke: yet doe I not forget thy Statutes.

4 How many are the dayes of thy seruant: when wilt thou be auenged of them that persecute me?

5 The proud haue digged pits for me: which are not after thy Law.

6 All thy Commandements are true: they persecute me falsly, O be thou my helpe.

7 They had almost made an ende of mee vpon earth: but I forsooke not thy Commandements.

8 O quicken mee after thy louing kindnesse: and so shall I keepe the Testimonies of thy mouth.

*In eternum Domine.*

**O** Lord, thy word endureth for ever in heauen.

2 Thy truth also remaineth from one generation to another: thou hast laid the foundation of the earth, and it abideth.

3 They continue this day according to thine ordinance: for all things serue thee.

4 If my delight had not bin in thy Law: I should haue

Moneth. The xxvj. day.

I have perished in my trouble.

I will neuer forget thy Commandements: for with them thou hast quickened me.

I am thine, oh saue mee: for I haue sought thy Commandements.

The vngodly laid wait for me, to destroy me: but I will consider thy Testimonies.

I see that all things come to an end: but thy Commandement is exceeding broad.

*Quomodo dilexi.*

Oh what loue haue I vnto thy Law: all the day long is my study in it.

Thou through thy commandements hast made me wiser then mine enemies: for they are euer to me.

I haue more vnderstanding then my teachers: by thy Testimonies are my study.

I am wiser then the aged: because I keepe thy Commandements.

I haue refrained my feet from euery euil way: that I may keepe thy word.

I haue not sworne from thy Iudgements: for thou teachest me.

O how sweet are thy words vnto my throat: yea, sweeter then hony vnto my mouth.

Though thy commandements I get vnderstanding: therefore I hate all wicked wayes.

*Lucerna pedibus meis.*

**T**hy word is a lanterne vnto my feete: and a Morning light vnto my pathes.

Morning prayer.

I haue sworne and am stedfastly purposed: to keepe thy righteous iudgements.

I am troubled aboue measure: quicken me, O Lord, according to thy word.

Let the free will offerings of my mouth please thee, O Lord: and teach me thy Iudgements.

My

Moneth. The xxvj. day.

1 My soule is alway in thy hand: yet doe I not forget thy Law.

2 The vngodly haue sold a share for me: but yet I swaied not from thy Commandements.

3 Thy testimonies haue I claimed as mine heritage for ever: and whyle they are the very toy of mine heart.

4 I haue applied my heart to fulfill thy Statutes alway: euen vnto the end.

*Iniquos odio habui.*

I hate them that imagine euill things: but thy Law doe I loue.

5 Thou art my defence and shield: and my trust is in thy word.

6 I was from mee: yet withed: I will keepe the Commandements of my God.

7 Establish mee according to thy word, that I may liue: and let me not be disappointed of my hope.

8 Holde thou me by, and I shall be safe: yea, my delight shall be euer in thy Statutes.

9 Thou hast trodden downe all them that depart from thy Statutes: for they imagine but deceit.

10 Thou puttest away al the vngodly of the earth like drosse: therefore I loue thy Testimonies.

11 My flesh is troubled for feare of thee: and I am afraid of thy Iudgements.

*Petri iudicium.*

I Deale with the thing that is lawfull and right: O giue me not ouer vnto mine oppressors.

2 Make thou thy seruants delight in that which is good: that the proud doe them wrong.

3 Mine eyes are watted away with looking for thy healt: and for the word of thy righteousness.

4 I sentle with thy seruants according to thy louing mercy: and teach me thy Statutes.



Moneth. The xxvj. day.

I am thy seruant. O grant me vnderstanding:  
that I may knowe thy Testimonies.

It is time for thee, Lord, to lay to thine hand:  
for they haue destroyed thy Law.

For I loue thy Commandements: aboue gold  
and precious ston.

Therefore holde I faste, all thy Commande-  
ments: and all false wayes I bitterly abhorre.

Mirabilia

Thy Testimonies are wonderfull: therefore doth  
my soule keepe them.

When thy word goeth forth: it giueth light  
and vnderstanding vnto the simple.

I opened my mouth, and drew in my breath:  
for my delight was in thy Commandements.

O looke thou vpon me, & be mercifull vnto me:  
as thou blessest to do vnto thole that loue thy Name.

Order my steps in thy word: and so shall no wic-  
kedesse haue dominion ouer me.

O deliuer mee from the pzongfull dealings of  
men: and so shall I keepe thy Commandements.

Shew the light of thy countenance vpon thy  
seruant: and teach me thy Statutes.

Mine eyes gush out with water: because men  
keepe not thy Law.

Inclina cor Domine.

Righteous art thou, O Lord: and true is thy  
Iudgement.

The testimonies that thou hast commaunded:  
are exceeding righteous and true.

Thy zeale hath euen consumed mee: because  
mine enemies haue forgotten thy words.

Thy word is tryed to the uttermost: and thy ser-  
uant loveth it.

I am small, and of no reputation: yet do I not  
forget.



Galat. 3.  
10. 21.

Moneth. The xxvj. day.

forget thy Commandements.

6 Thy righteousness is an everlasting righteousness: and thy Law is the truth.

7 Trouble and heaviness have taken hold upon me: yet is my delight in thy Commandements.

8 The righteousness of thy testimonies is everlasting: O grant me understanding and I shall live.

Clamavi in toto corde meo.

Evening  
prayer.



Deliver me with thy whole heart: heare mee, O Lord. I will keepe thy Statutes.

2 Psea. even upon thee doe I call: helpe me, and I shall keepe thy testimonies.

3 Early in the morning doe I cry vnto thee: for in thy word is my trust.

4 Mine eyes prevent the night watches: that I might be occupied in thy words.

5 Heare my voice, O Lord, according vnto thy loving kindnes: quicken me according as thou art wont.

6 They draw nigh that of malice persecute me: and are farre from thy Law.

7 Be thou nigh at hand, O Lord: for all thy Commandements are true.

8 As concerning thy testimonies, I haue known long since: that thou hast grounded them for ever.

Vide humilitatem.

Consider mine affliction, and deliuer me: for I doe not forget thy Law.

2 Avenge thou my cause and deliuer me: quicken me according to thy word.

3 Health is farre from the wicked: for they regard not thy Statutes.

4 Great is thy mercie, O Lord: quicken mee as thou art wont.

5 Many there are that trouble me, and persecute me: yet doe I not swaue from thy testimonies.

Moneth. The. xxvj. day.

It grieueth me when I see the transgressors:  
because they keepe not thy Law.

Consider, O Lord, how I loue thy Commandements:  
O quicken mee according to thy louing  
kindnesse.

Thy word is true fro everlasting: all the iudgements  
of thy righteousnesse endure fro ever more.

Principes persecuti sunt.  
Princes haue persecuted mee without a cause: but  
my heart standeth in awe of thy words.

I am as glad of thy word: as one that findeth  
great spoiles.

As for lies, I hate and abhorre them: but thy  
Lawe: doe I loue.

Seuentimes a day doe I praise thee: because  
of thy righteous Iudgements.

Great is the peace that they haue which loue  
thy Law: and they are not offended at it.

Lord, I haue looked for thy sauing health: and  
done after thy Commandements.

My soule hath kept thy Testimonies: and lo-  
ued them exceedingly.

I haue kept thy Commandements and testi-  
monies: for all my wayes are before thee.

Appropinquet deprecatio.  
Let my complaint come before thee, O Lord: giue  
me vnderstanding according to thy word.

Let my supplication come before thee: deliuer  
me according to thy word.

My lips shall speake of thy praise: when thou  
hast taught me thy Statutes.

Yea, my tongue shall sing of thy word: for all  
thy Commandements are righteous.

Let thine hand helpe mee: for I haue chosen  
thy Commandements.

Moneth The xxvij. day.

6 I have longed for thy saving health, O Lord:  
and in thy Law is my delight.

7 Oh let my soule lue, and it shall praise thee:  
and thy Iudgements shall helpe me.

8 I have gone astray like a sheep þis is lost: oh seeke  
the servant, for I doe not forget thy Commandements.

Ad Domum. Psal. 116.

Morning  
prayer.

**V**hen I was in trouble, I called vpon  
the Lord: and he heard me.

2 Deliuier my soule, O Lord, from  
lying lips: and from a deceitfull tongue.

3 What reward shall bee giuen  
done vnto thee: thou false tongue: euen mightie and  
harpe arrowes, with hot burning coales.

4 Who is me, that I am constrained to dwell with  
Defect: and to haue my habitation among the tents  
of Cedar.

5 My soule hath long dwell among them: that  
be ensmiles vnto peace.

6 I labour for peace: but when I speake vnto  
them thereof: they make them ready to bartell.

Leuaui oculos. Psal. 124.

I will lift vp mine eyes vnto the hills: from whence  
commeth my helpe.

2 My helpe commeth euen from the Lord: which  
hath made heauen and earth.

3 He will not suffer thy foot to be mooued: and he  
that keepeth thee will not sleepe.

4 Behold, he that keepeth Israel: shall neither  
slumber nor sleepe.

5 The Lord himselfe is thy keeper: the Lord is  
thy defence vpon thy right hand.

6 So that the Sunne shall not burne thee by  
day: neither the Moone by night.

7 The Lord shall preserue thee from all euill: yea,  
it is enen he that shall keepe thy soule.

8 The

# Moneth xx The xxvij. day

The Lord shall preserve thy going out and thy coming in: from this time forth for evermore.

Letanus him. Psal. 122.

I was glad when they said unto me: we will goe into the house of the Lord.

Our feet shall stand in thy gates: O Hierusalem.

Hierusalem is builded as a City: that is at unity.

For thither the Tribes goe by even the Tribes of the Lord: to testify unto Israel to give thanks unto the name of the Lord.

For there is the seate of Judgement: even the seate of the house of David.

O pray for the peace of Hierusalem: they shall prosper that love thee.

Peace be within thy walls: and plenty within thy palaces.

For my brethren and companions sake: I will seeke to do thee good.

Because of the house of the Lord our God: I will seeke to do thee good.

As for thee lift I by mine eyes: O thou that dwellest in the heavens.

Behold down as the eyes of servants looke unto the hand of their masters: and as the eyes of a maiden unto the hand of her mistress: even so our eyes wait upon the Lord our God: until he have mercy upon us.

Have mercy upon us: O Lord have mercy upon us: for we are utterly distressed.

Our soule is filled with the scornfull remembrance of the wealthy: and with the despisfull meane of the proud.

For the Lord himselfe had not bene on our side: nor had Israel say: if the Lord himselfe had not bene

Ensigne  
of  
peace.



Moneth. The xxvij. day.

on our side, when men vote up again the 6s.

2 They had followed us by quick: when they  
were so wrathfully displeased at us.

3 Sea: the waters had drowned us: the dream  
had gone over our soule.

other our love: the deep waters of the globe had gone even

5. But praised be the Lord: which hath not given  
his anger for ever.

Our lovers escaped, even as a bird out of the

grave of the fowler: the hare is broken, and the deer  
denuded.

7. Our helpe standeth in the Name of the Lord:  
which hath made heauen and earth.

Qui confidunt. Psalmus octavus responsory

as the mount Sion : which may not be remoued.

2. The hills stand about Jerusalem, seven in number.

forth for evermore.

3. If the rod of the ungodly commeth not into the lot of the righteous, then

band onto wickedness.

the present. 1907 2808 Graham Street San Jose

As for such as turne back into their owne wil-  
domes: the Lord shall lead them forth with the end.

In connection with the

Pen the 10 brethren againe the baptisme of

Then was our mouth filled with laugh,

Open fast they among the dead: the low

back

**Evening  
prayer.**



Moneth. The xxvij. day.

hath done great things for them.

Pea, the Lord hath done great things for us al-  
ready: whereof we reioyce.

Turne our Captiuitie, O Lord: as the riuers in  
the South.

They that sow in teares: shall reape in ioy.

He that now goeth on his way weeping, and  
beareth forth good seed: shall doubtlesse come againe  
with ioy, and bring his sheaues with him.

Nisi Dominus. Psal. 127.

Except the Lord build the house: their labour is but  
lost that build it.

Except the Lord keepe the city: the watchmen  
waketh but in vaine.

It is but lost labour that ye haue to rise by ear-  
ly, and so late take rest, and eate the bread of careful-  
nesse: for so he giueth his beloued sleepe.

Loe, children and the fruit of the wombe: are an  
heritage and gift that commeth of the Lord.

Like as the arrowes in the hand of the Giant:  
men so are the yong children.

Happy is the man that hath his quiver full of  
them: they shall not bee ashamed when they speake  
with their enemies in the gate.

Beati omnes, Psal. 128.

Blessed are all they that feare the Lord: and walke  
in his wayes.

For thou shalt eate the labours of thine hands:  
O well is thee, and happy shalt thou be.

Thy wife shall be as the fruitfull vine: vpon  
the wales of thine house.

Thy children like the Olive branches: round  
about thy table.

Loe, thus shall the man be blessed: that feareth  
the Lord.

Gg

6 The

Moneth. The xxvij. day.

6 The Lord from out of Sion shall so blesse thee: that thou shalt see Hierusalem in prosperitie all thy life long.

7 Yea, that thou shalt see thy childzens children: and peace vpon Israel.

Sape expugnauerunt. Psal. 129.

**M**Any a time haue they fought against mee from my youth vp: may Israel now say.

2 Yea, many a time haue they vexed me from my youth vp: but they haue not preuailed against me.

3 The plowers plowed vpon my backe: and made long furrowes.

4 But the righteous Lord: hath heuen the snares of the vngodly in pieces.

5 Let them be confounded and turned backward: as many as haue euill will at Sion.

6 Let them be euen as y<sup>e</sup> grasse growing vpon the house tops: which withereth afoze it be plucked vp.

7 Whereof the mower filleth not his hand: neither he that bindeth vp the sheaues, his bosome.

8 So that they which goe by, say not so much as The Lord prosper you: we wish you good lucke in the Name of the Lord.

Deprofundis. Psal. 130.

**O**ut of the deepe haue I called vnto thee, O Lord: Lord heare my voyce.

2 Oh let thine eares consider well: the voyce of my complaint.

3 If thou Lord wilt bee extreme to marke what is done amisse: O Lord, who may abide it?

4 For there is mercie with thee: therefore shalt thou be feared.

5 I looke for the Lord, my soule doeth waite for him: in his word is my trust.

6 My soule fleeth vnto the Lord: before the morning  
ning

Moneth. The xxviij. day.

ning watch, I say, before the morning watch.

7 O Israel trust in the Lord, for with the Lord there is mercy: & with him is plenteous redemption.

8 And he shal redeeme Israel: from all his sinnes.

Domine, non est. Psal. 131.

L O Lord, I am not high minded: I haue no proude lookes.

1 I doe not exercise my selfe in great matters: which are too high for me.

3 But I refraine my soule, and keepe it low, like as a childe that is weaned from his mother: yea, my soule is euen as a weaned childe.

4 O Israel trust in the Lord: from this time forth for evermore.

Memento Domine. Psal. 132.

**O** Lord remember Dauid: and all his trouble. Morning

2 How he sware vnto the Lord: & bowed Prayer.

3 A bow vnto the Almighty God of Jacob.

4 I will not come within the tabernacle of mine house: nor climbe vp into my bed.

5 I will not suffer mine eyes to sleepe, nor mine eye lids to slumber: neither the temples of my head to take any rest.

6 Until I finde out a place for the Temple of the Lord: an habitation for the mighty God of Jacob.

7 Loe, we heard of the same at Ephrata: and found it in the wood.

8 We will goe into his Tabernacle: and fall low on our knees before his footstool.

9 Arise, O Lord, into thy resting place: thou and the Arke of thy strength.

10 Let thy Priests be clothed with righteousness: and let thy Saints sing with ioyfulness.

11 For thy seruant Dauids sake: turne not away the presence of thine Anointed.

## Moneth. The xxviij. day.

11 The Lord hath made a faithfull othe vnto Dauid: and he shall not shynke from it.

12 Of the fruit of thy body shall I set vpon thy seat.

13 If thy children wil keepe my couenant and my testimonies that I shall learne them: their children also shall sit vpon thy seat for euermore.

14 For the Lord hath chosen Sion to be an habitation for himselfe: he hath longed for her.

15 This shall be my rest for euer: here will I dwell, for I haue a delight therein.

16 I will blesse her withalles with increase: and will satisfie her pooze with bread.

17 I will decke her Priests with health: and her Saints shall reioyce and sing.

18 There shall I make the horne of Dauid to flourish: I haue ordeined a lanterne for mine anointed.

19 As for his enemies, I shall clothe them with shame: but vpon himselfe shall his crowne flourish.

Ecce quam bonum. Psal. 133.

**B**Ehold, how good and ioyful a thing it is: brethren to dwell together in vnitie.

2 It is like the precious ointment vpon the head, that ranne downe vnto the beard: euen vnto Arons beard, and went downe to the skirts of his clothing.

3 Like as the dew of Hermon: which fell vpon the hill of Sion.

4 For there the Lord promised his blessing: and life for euermore.

Eccenunc. Psal. 134.

**B**Ehold, now praise the Lord: all ye seruants of the Lord.

2 Ye that by night stand in the house of the Lord: euen in the Courts of the house of our God.

3 Lift vp your handes in the Sanctuary: and praise the Lord.

4 The



Moneth. The xxvii. day.

The Lord that made heaven and earth: give  
the blessing out of Sion.

Laudate hominem. Psalm 134.

O praise the Lord, and ye the Name of the Lord:  
praise it, O ye servants of the Lord.

Ye that stand in the house of the Lord: in the  
courts of the house of our God.

O praise the Lord, for the Lord is gracious: O  
sing praises unto his Name, for it is lovely.

For why? the Lord hath chosen Jacob unto  
himself: and Israel for his own possession.

For I know that the Lord is great: and that  
our Lord is above all gods.

Whatsoever the Lord pleased, that did he in hea-  
ven and in earth: and in the sea, & in all deepe places.

He bringeth forth the clouds from the ends of  
the world: and sendeth forth lightnings with the  
rain, bringing the winds out of his treasures.

He smote the first borne of Egypt: both of man  
and beast.

He hath sent tokens & wonders into the midst  
of the land of Egypt: upon Pharaoh and all  
his servants.

He smote divers nations: and slew mighty  
kings.

Hebron king of the Amorites: and Og the king  
of Basan: and all the kingdomes of Canaan.

And gave these lands to be an heritage: even an  
heritage unto Israel his people.

O the Name of the Lord: O Lord, from generation to another:  
thy memorial.

O Lord, from one generation to another:  
for the Lord will interge his people: and bee  
gracious unto his servants.

As for the images of the heathen: they are but  
silver and gold: the worke of man's hands.

# Moneth xx The xxviii. day.

16 They haue mouthes and speake not: eyes haue they, but they see not.

17 They haue eares, and yet they heare not: nei-  
ther there is any breath in their mouthes.

18 They that make them, are like vnto them: and  
so are all they that put their trust in them.

19 Praise the Lord ye house of Israel: praise the  
Lord ye house of Aaron.

20 Praise the Lord ye house of Levi: ye that feare  
the Lord, praise the Lord.

21 Praised be the Lord out of Zion: which dwel-  
leth at Hierusalem.

Confitemini. Psalm 136.

Euening  
prayer.



Give thanks vnto the Lord, for hee is  
gracious: his mercy endureth for euer.

2 Give thanks vnto the Lord, the god of  
all gods: for his mercy endureth for euer.

3 O thankie the Lord of all lords: for  
his mercie endureth for euer.

4 Which onely doth great wonders: for his mer-  
cie endureth for euer.

5 Which by his excellent wisdom, made the hea-  
uens: for his mercy endureth for euer.

6 Which layde out the earth about the waters:  
for his mercie endureth for euer.

7 Which hath made great light: for his mercy  
endureth for euer.

8 The Sunne to rule the day: for his mercy en-  
dureth for euer.

9 The Moone and the starres to gouerne the  
night: for his mercy endureth for euer.

10 Which smote Egypt with their first borne: for  
his mercy endureth for euer.

11 And brought out Israel from among them: for  
his mercie endureth for euer.

12 Which

Moneth. The xxviii. day.

12. With a mighty hand and stretched out arme:  
for his mercie endureth for ever.

13. Which divided the red Sea in two parts: for  
his mercie endureth for ever.

14. And made Israel to goe thorow the midsouth of  
it: for his mercie endureth for ever.

15. But as for Pharao and his host, he overthroweth  
them in the red Sea: for his mercie endureth for ever.

16. Which led his people thorow the wilderness:  
for his mercie endureth for ever.

17. Which smote great Kings: for his mercie endu-  
reth for ever.

18. Pea, and slewe mighty Kings: for his mercie  
endureth for ever.

19. Schon King of the Amozites: for his mercie en-  
dureth for ever.

20. And Og the King of Balan: for his mercie en-  
dureth for ever.

21. And gave away their land for an heritage: for  
his mercie endureth for ever.

22. Even for an heritage vnto Israel his seruant:  
for his mercie endureth for ever.

23. Which remembred vs when we were in trou-  
ble: for his mercie endureth for ever.

24. And hath deliuered vs from our enemies: for  
his mercie endureth for ever.

25. Which giueth foode to all flesh: for his mercie  
endureth for ever.

26. O Giue thanks vnto the God of heauen: for his  
mercie endureth for ever.

27. O Giue thanks vnto the Lord of lords: for his  
mercie endureth for ever.

Super flumina. Psal. 137.

**B**y the waters of Babylon we sate downe & wept:  
when we remembred thee, O Sion.

Moneth. The xxviiij day.

1 As for our harpes, we hanged them vp vpon  
the trees that are the yew.

2 For they that led vs away captiue, required of  
vs then a song and melody in our heartes: sing vs  
one of the songs of Sion.

3 How shal we sing the Lords song: in a strange  
lande?

4 If I forget thee, O Hierusalem: let my right  
hand forget her cunning.

5 If I doe not remember thee, let my tongue  
cleaue to the roose of my mouth: yea, if I preferre not  
Hierusalem in my mirth.

6 Remember the children of Edom, O Lord, in  
the day of Hierusalem: how they sayd, Be gone with  
it, be gone with it, euen to the ground.

7 O daughter of Babylon, wailed with mirth:  
yea, happe shall bee what rewardeth thee as thou  
hast serued vs.

8 Blessed shall he be that taketh thy children: and  
throweth them against the stones.

Confitebor tibi. Psal. 138.

1 I will giue thanks vnto thee, O Lord with my whole  
heart: eue before I gods will I sing praise vnto thee.

2 I will worship toward thy holy Temple: and  
praise thy Name, because of thy louing kindnesse and  
trueth: for thou hast magnified thy Name, and thy  
word about all things.

3 When I called vpon thee, thou hearest mee:  
and inuoldest my soule with much strength.

4 All the kings of the earth shall praise thee, O  
Lord: for they haue heard the words of thy mouth.

5 Yea, they shall sing in the waues of the Lord:  
that great is the glory of the Lord.

6 For though I Lord be high, yet hath he respect vnto  
the lowly: as for the proud, he beholdereth them afar off.

7 Though

Moneth. The xxix. day.

Though I walke in the mids of trouble, yet  
halt thou refresh me: thou shalt stretch forth thine  
hand vpon the furiousnesse of mine enemies, and thy  
right hand shall saue me.

The Lord shall make good his loving kindnesse  
toward me: yea, thy mercie, O Lord, endureth for e-  
uer, he will not thin the works of thine owne hands,  
Domine, probasti.

Lord thou hast searched me out and knowen  
me: thou knowest my downe sitting, and  
mine uprising: thou understandest my  
thoughts long before.

Thou art about my path, and about my bed:  
and spiest out all my wayes.

For loe, there is not a word in my tongue: but  
thou, O Lord, knowest it altogether.

Thou hast fashioned me behind and before: and  
thy hand vpon me.

Such knowledge is too wonderfull and excel-  
lent for me: I cannot attaine vnto it.

Whither shall I go then from thy spirit: or whi-  
ther shall I goe then from thy presence?

If I climbe vp into heauen, thou art there: if  
I goe downe to hell, thou art there also.

If I take the wings of the morning: and re-  
maine in the uttermost parts of the Sea.

Euē there also shall thy hand lead me: and thy  
right hand shall hold me.

If I say, Peradventure the darknesse shall co-  
uer me: then shall my night be turned to day.

For the darknesse is no darknesse with thee,  
but the night is as cleare as the day: the darknesse  
and light to thee are both alike.

For my reines are thine: thou hast couered me  
in my mothers wombe.

Morning  
prayer.



## Moneth. The xxix. day.

13 I will giue thanks vnto thee, for I am fearefully and wonderfully made: marvellous are thy workes, and that my soule knoweth right well.

14 My bones are not hid from thee: though I be made secretly, and fashioned beneath in the earth.

15 Thine eyes did see my substance, yet being vnperfect: & in thy booke were all my members written.

16 Which day by day were fashioned: when as yet there was none of them.

17 How deare are thy countsaies vnto me, O God: O how great is the summe of them?

18 If I tell them, they are more in number then the sand: when I wake vp, I am present with thee.

19 Wilt thou not slay the wicked, O God: depart from me ye bloodthirstie men.

20 For they speake burihtiously against thee: and thine enemies take thy Name in vaine.

21 Doe not I hate them, O Lord, that hate thee: am not I grieved with those that rise vp against thee?

22 Yea, I hate them right sore: euen as though they were mine enemies.

23 Try me, O God, and seeke the ground of my heart: proue me, and examine my thoughts.

24 Looke wel if there bee any way of wickednesse in me: and lead me in the way euerlasting.

Eripe me domine. Psal. 140.

**D**eliver me, O Lord, from the euill man: and preserve me from the wicked man.

25 Which imagine mischief in their hearts: and stirre vp strife all the day long.

26 They haue sharpened their tongues like a serpent: Adders poison is vnder their lips.

27 Keepe me, O Lord, from the hands of the wicked: godly preserve me from the wicked men, which are purposed to overthrow my goings.

Moneth. The xxix. day.

The proud haue layd a snare for me, and spread  
ambushes with cords: yea, a set trap in my way.

I called vnto the Lord, Thou art my God: heare  
the voyce of my prayers. O Lord, heare my voice.

O Lord God, thou strength of my health: thou  
hast covered my head in the day of battell.

Let not the vngodly haue his desire: O Lord:  
let not his mischieuous imagination prosper, lest  
he be too proud.

Let the mischief of their owne lips fall vpon  
the head of them: that compasse me about.

Let hot burning coles fall vpon them: let them  
be cast into the fire, and into the pit, that they neuer  
ris vp againe.

A man full of words shall not prosper: vpon the  
earth: euil shall hunt the wicked person to ouerthrow  
him.

Sure I am that the Lord will auenge the  
poore: and maintaine the cause of the helpelesse.

The righteous also shall giue thanks vnto thy  
Name: and the iust shall continue in thy sight.

Domine, clamaui. Psal. 141.

O Lord, I call vpon thee, haste thee vnto me: and  
consider my voyce when I cry vnto thee.

Let my prayer be set foorth in thy sight, as the  
incense: and let the lifting vp of my handes be an  
euening sacrifice.

Set a watch, O Lord, before my mouth: and  
keepe the doore of my lips.

Let not mine heart be enclined to any euill  
thing: let me not be occupied in vngodly works, with  
the men that worke wickednesse, lest I eate of such  
things as please them.

Let the righteous rather smite me friendly: and  
reprooue me.

But

# Moneth. The xxix day.

6 But let not their precious habnes breake mine  
head: yea, I will pray yet against their wickednesse.  
7 Let their Judges be overthrowen in stony pla-  
ces: & they may heare my words, for they are sweet.  
8 Our bones be scattered before the pit: like as  
when one breaketh a heueth wood vpon the earth.  
9 But mine eyes looke vnto thee, O Lord God:  
in thee is my trust, O cast not out my soule.  
10 Keepe me from the snare that they haue layd  
for me: and from the traps of the wicked doers.  
11 Let the bogobly fall into their owne nets to-  
gether: and let me neuer escape them.

Eveninge  
prayer.

Vocem ead Dominum. Psalm 42.

**I** Cryed vnto the Lord with my voyce: yea,  
euen vnto the Lord did I make my supplica-  
tion.

2 I powred out my complaints before  
him: and he heerd him of my trouble.

3 When my spirit was in heavinesse, thou knew-  
est my path in the way wherein I walked, haue they  
privily layd a snare for me.

4 I looked also vpon my right hand: and sawe  
there was no man that would knowe me.

5 I had no place to see vnto: and no man cared  
for my soule.

6 I cryed vnto thee, O Lord and sayd: thou art  
my hope and my portion in the land of the liuing.

7 Consider my complaint: for I am brought de-  
spoyled.

8 O deliuer me from my persecutors: for they  
are too strong for me.

9 Bring my soule out of prison, that I may give  
thanks vnto thy Name: which thing if thou wilt  
graunt me, then shall the righteous resort vnto my  
company.

Domine

## Moneth. The xxix.day.

Domine, exaudi. Psal, 143.

**H**Eare my prayer, O Lord, and consider my desire: hearken vnto me for thy Trueth and righteousnesse sake.

2 And enter not into iudgement with thy seruant: for in thy sight shall no man liuing be iustified.

3 For the enemy hath persecuted my soule, hee hath smitten my life downe to the ground: hee hath layd me in the darkenes, as the men that haue beene long dead.

4 Therefore is my spirit vexed within mee: and my heart within me is desolate.

5 Yet do I remember the time past, I muse vpon all thy workes: yea, I exercise my selfe in thy workes of thy hands.

6 I stretch forth my hands vnto thee: my soule gathereth vnto thee as a thirskie land.

7 Heare me, O Lord, and that soone, for my spirit waxeth faint: hide not thy face from me, lest I be like vnto them that goe downe into the pit.

8 O let me heare thy louing kindnesse betimes in the morning, for in thee is my trust: shew thou me the way that I should walke in, for I lift vp my soule vnto thee.

9 Deliuer me, O Lord, from mine enemies: for I ste vnto thee to hide me.

10 Teach me to doe the thing that pleaseth thee, for thou art my God: let thy louing spirit leade mee forth into the land of righteousness.

11 Quicken me, O Lord, for thy Names sake: and for thy righteousness sake bring my soule out of trouble.

12 And of thy goodnesse slay mine enemies: and destroy all them that bere my soule, for I am thy seruant.

Benedictus

# Moneth. The xxx. day.

Benedictus Dominus Psal. 144.

Morning  
prayer.

**B**lessed be the Lord my strength: which teacheth my hands to warre, & my fingers to fight.  
2 My hope and my fortresse, my castle and deliuerer: my defender, in whom I trust, which subdueth my people that is vnder me.

3 Lord, what is man that thou hast such respect vnto him: or the son of man that thou so regardest him?

4 Man is like a thing of nought: his time passeth away like a shadow.

5 Bow the heauens, O Lord, and come downe: touch the mountaines, and they shall smoke.

6 Cast forth thy lightning, and teare them: shoot out thine arrowes, and consume them.

7 Send downe thine hand from aboue: deliuer me, and take me out of the great waters, from the hand of strange children.

8 Whose mouth talketh of vanitie: and their right hand is a right hand of wickednesse.

9 I will sing a new song vnto thee, O God: and sing praises vnto thee vpon a ten stringed Lute.

10 Thou hast giuen victorie vnto Kings: & hast deliuered Dauid thy seruant fro the perill of the sword.

11 Saue mee, and deliuer mee from the hand of strange children: whose mouth talketh of vanity, and their right hand is a right hand of iniquitie.

12 That our sonnes may grow vp as the yong plants: and that our daughters may bee as the polished corners of the Temple.

13 That our garners may bee full and plenteous with all manner of store: that our sheepe may bring forth thousands, and ten thousands in our streets.

14 That our oxen may be strong to labour, that there be no decay: no leading into captiuitie, and no complayning in our streets.

15 Happy



## Moneth. The xxx. day.

1. Happy are the people  $\phi$  be in such a case: yea, blessed are the people which haue the Lord for their God.

Exaltabo te Deus. Psal. 145.

I will magnifie thee, O God, my King: and I will praise thy Name for euer and euer.

2. Every day will I giue thanks vnto thee: and praise thy Name for euer and euer.

3. Great is the Lord, and marvellous worthy to be praised: there is no end of his greatnesse.

4. One generation shall praise thy workes vnto another: and declare thy power.

5. As for me, I will be talking of thy worship: thy glory, thy praise and wonderous workes.

6. So that men shall speake of the might of thy marvellous acts: and I will also tell of thy greatnes.

7. The memorials of thine abundant kindnesse shall be shewed: and men shall sing of thy righteousness.

8. The Lord is gracious and mercifull: long suffering, and of great goodnesse.

9. The Lord is louing vnto every man: and his mercy is ouer all his workes.

10. All thy workes praise thee, O Lord: and thy Saints giue thanks vnto thee.

11. They shew the glory of thy kingdom: and talke of thy power.

12. That thy power, thy glory, and mightinesse of thy kingdom: might be knowne vnto men.

13. Thy kingdom is an everlasting kingdom: and thy dominion endureth throughout all ages.

14. The Lord upholdeth all such as fall: and lifteth vp all those that be downe.

15. The eyes of all waite vpon thee, O Lord: and thou giuest them their meate in due season.

16. Thou openest thine hand: and fillest all things liuing with plenteousnesse.

17. The:

Moneth. The xxx. day.

17 The Lord is righteous in all his wayes: and holy in all his workes.

18 The Lord is nigh vnto all them that call vpon him: yea, all such as call vpon him faithfully.

19 He wil fulfill the desire of them that feare him: he also will heare their cry, and will helpe them.

20 The Lord preserveth all them that loue him: but scattereth abroad all the vngodly.

21 My mouth shall speake the praise of the Lord: and let all flesh giue thanks vnto his holy Name for ever and ever.

Lauda anima mea. Psal. 146.

Praise the Lord, O my soule, while I liue, will I praise the Lord: yea, as long as I haue any being, I will sing praises vnto my God.

2 O put not your trust in princes, nor in any childe of man: for there is no helpe in them.

3 For when the breath of man goeth forth hee shall turne againe to his earth: and then all his thoughts perish.

4 Blessed is he that hath the god of Jacob for his helpe: and whose hope is in the Lord his God.

5 which made heauen and earth, the sea and all that therein is: which keepeth his promise for ever.

6 which helpeth them to right that suffer wrong: which feedeth the hungry.

7 The Lord looseth men out of prison: the Lord giueth sight to the blinde.

8 The Lord helpeth them that are fallen: the Lord careth for the righteous.

9 The Lord careth for the strangers, he defendeth the fatherlesse and widow: as for the way of the vngodly, he turneth it vpside downe.

10 The Lord thy God, O Sion, shall be King for evermore: and throughout all generations.

Laudate

Moneth. The xxx. day.

Laudate Dominum. Psal. 147.

Euening  
prayer.



Prayse the Lord, for it is a good thing to  
sing prayes vnto our God: yea, a ioyfull  
and pleasant thing it is to be thankfull.

2 The Lord doth build by Hierusalem:  
and gather together y outcasts of Israel.

3 He healeth those that are broken in heart: and  
giueth medicine to heale their sicknesse.

4 Hee telleth the number of the starres: and cal-  
leth them all by their names.

5 Great is our Lord, and great is his power: yea,  
and his wisdom is infinite.

6 The Lord setteth by the meeke: and bringeth  
the binodly downe to the ground.

7 O sing vnto the Lord with thankelgiuing: sing  
payes vpon the harpe vnto our God.

8 Which couereth the heauen with cloudes, & pre-  
pareth raine for the earth: and maketh the grasse to  
grow vpon the mountaines, & herbe for the vse of men.

9 Which giueth fodder vnto the cattell: and fee-  
deth the young rauens that call vpon him.

10 He hath no pleasure in the strength of an houle:  
neither delighteth he in any mans legs.

11 But the Lords delight is in them that feare him:  
and put their trust in his mercy.

12 Praise the Lord, O Ierusalem: prayse thy God,  
O Sion.

13 For he hath made fast the barres of thy gates:  
and hath blessed thy children within thee.

14 He maketh peace in thy borders: and filleth thee  
with the floure of wheate.

15 He sendeth forth his Commandement vpon  
earth: and his word runneth very swiftly.

16 Hee giueth snow like wool: and scattereth the  
bare frost like ashes.

D h

17 He

Moneth. The xxx. day.

17 He casteth forth his pee like morsels : who is able to abide his frost :

18 He sendeth out his word and melteth them: he bloweth with his winde, and the waters flow.

19 He sheweth his word vnto Jacob : his statutes and ordinances vnto Israel.

20 He hath not dealt so with any nation: neither haue the heathen knowledge of his Lawes.

Laudate Dominum. Psal. 148.

**O** Praise the Lord of heauen: praise him in þ height  
2 Praise him all ye angels of his: praise him all his hoste.

3 Praise him Sunne and Moone: praise him all ye starres and Light.

4 Praise him all ye heauens: and ye waters that be aboue the heauens.

5 Let them praise the Name of the Lord: for hee spake the word, and they were made, he commanded and they were created.

6 He hath made them fast for ever and ever: hee hath giuen them a Law which shall not be broken.

7 Praise the Lord vpon earth: yee dragons and all deepes.

8 Fire and harte, smoe and vapours: winde and storme fulfilling his word.

9 Mountaines and all hils: fruitfull trees, and all Cedars.

10 Beasts and all cattell: wormes, and feathered foules.

11 Kings of the earth, and all people: princes, and all Iudges of the world.

12 Young men and maydens, old men and children praise the Name of the Lord: for his name onely is excellent, and his praise aboue heauen and earth.

13 He shall exalt the horne of his people, all his Saints

Moneth. The xxx. day.

Saints shal praise him: even the children of Israel,  
and the people that seruent him.

Cantate Domino. Psal. 149.

Sing vnto the Lord a new song: let the Congregation of Saints praise him.

Let Israel reioyce in him that made him: and  
the children of Sion be ioyfull in their King.

Let them praise his Name in the dance: let them  
sing praises vnto him with Tabret and Harpe.

For the Lord hath pleasure in his people: and  
he will the meeke hearted.

Let the Saints be ioyfull with glory: let them  
reioyce in their beds.

Let the prayles of God be in their mouth: and  
a two edged sword in their hands.

To be auenged of the heathen: and to rebuke  
the people.

To binde their kings in chaynes: and their no-  
ble with links of yron.

That they may bee auenged of them, as it is  
written: such honour haue all his Saints.

Laudate Dominum. Psal. 150.

Praise God in his holinesse: praise him in the fir-  
mament of his power.

Praise him in his noble acts: praise him accord-  
ing to his excellent greatnesse.

Praise him in the sound of the Trumpet: praise  
him vpon the Lute and Harpe.

Praise him in the Cymbals and dances: praise  
him vpon the strings and pipe.

Praise him vpon the well tuned Cymbals:  
praise him vpon the lowd Cymbals.

Let euery thing that hath breath: praise the  
Lord.

FINIS.


Hh 2

¶ Cor-



¶ Certaine godly prayers to be vsed  
for sundry purposes.

¶ A generall confession of finnes to be said  
every Morning.

 Almighty God our heavenly father, I con-  
fesse and acknowledge, that I am a wretched  
and a wretched sinner, and haue manifold  
wayes most grieuouly transgressed thy most good  
Commandements, through wicked thoughts, un-  
godly lustes, sinfull words and deeds, committed  
all my whole life. In finite am I borne and conceived,  
and there is no goodnesse in me, in as much as if thou  
shouldest enter into thy narrow iudgement with me,  
indging me according vnto the same, I were neuer a-  
ble to suffer and abide it, but must needs perish and be  
damned for ever: So little helpe, comfort or succour  
is there either in me, or in any other creature. One-  
ly this is my comfort, O heavenly father, that thou  
diddest not spare thy onely deare beloved Sonne,  
but diddest giue him vp vnto the most bitter and most  
dole and slaunderous death of the Crosse for me, that  
hee might so pay the rancome of my finnes, satiate  
thy iudgement, still and pacifie thy wrath, reconcile  
me againe vnto thee, and purchase me thy grace and  
fauour, and euermlasting life. Wherefore through the  
merit of his most bitter death and passion, and tho-  
row his innocent bloodshedding, I beseech thee, O  
heavenly father, that thou wilt vouchsafe to be gra-  
cious and mercifull vnto mee, to forgive and pardon  
me all my finnes, to lighten my heart with thy holy  
Spirit, to renew, confirme and strengthen me with a  
right and perfect faith, and to enflame me in loue to-  
ward thee and my neighbour, that I may henceforth  
with a willing & glad heart walke, as it becommeth  
me, in thy most godly Commandements, and to glory  
in and praise thee euermlastingly. And also that I may  
with

## Godly prayers.

with a free conscience, & quiet heart in all manner of tribulations, afflictions or necessities, and even in the very hour of death, cry boldly & merily vnto thee, and say, I be-  
lieue in God the Father Almighty maker of heaven and earth, and in Iesus Christ, &c. But, O Lord God heavenly father, to comfort my selfe in affliction and temptation with these Articles of the Christian faith, it is not in my power, for faith is thy gift: and forasmuch as thou wilt be prayed vnto, and called vpon for it, I come vnto thee, to pray and beseech thee, both for that and for all other necessities, even as thy dearly beloved Sonne our Saviour Iesus Christ himselfe hath taught vs. And from the very bottome of my heart I cry and say, Our Father which art in heaven, hallowe be thy Name, &c.  
A prayer to be said in the Morning.

O Mercifull Lord God heavenly father, I render most high praises, praise and thanks vnto thee, that thou hast preserved me both this night, and al the times of my life hitherto vnder thy protection, and hast suffered me to liue vntill this present houre. And I beseech thee heartily, that thou wilt vouchsafe to re-  
deeme me this day, and the residue of my whole life from all sin, into thy tuition, ruling and governing mee with thy holy Spirit, that all manner of darkness, of idolatry, infidelity, and of carnall lusts and affections may be bitterly chased and driven out of my heart, and that I may bee iustified and saved both body and soule through a right & perfect faith, and to walke in the light of thy most godly trueth, to thy glory and praise, and to the praise and fartherance of my neighbour, through Iesus Christ our Lord and Saviour. Amen.

As possible thanks that we are able, we render vnto thee, O Lord Iesus Christ, for that thou hast wil-  
led this night past to be prosperous vnto vs: and we be-  
seech thee likewise to prosper all this same day vnto vs,

## Godly prayers

for thy glory, & for the health of our soule, and that thou which art the true light, not knowing any going downe and which art the Sunne eternal, giuing life, food, and gladnesse vnto all things, bouchsafe to shew into our minds, that we may not any where stumble to fall into any sinne, but may through thy good guiding and conducting come to the life euerslasting. Amen.

**O** Lord Iesus Christ, which art the true Sun of the world, evermore arising, and neuer going downe, which by thy most wholesome appearing and sight, dost bring forth, preserue, nourish, and refresh all things, as wel that are in heauen, as also that are on earth, we beseech thee mercifully and fauourably to shine into our hearts, that the night and darkenesse of sinnes, and the mists of errors on euery side diuena way, thou brightly shining within our hearts, wee may all our life space go without stumbling or offence, and may decently and seemely walke as in the day time, being pure and cleane from the workes of darkenes, and abounding in all good workes which God hath prepared for vs, to waite in, which with the Father and the holy Ghost, liuest and reigned for euer and euer. Amen.

**O** God and Lord Iesus Christ, thou knowest, yes and hast also taught vs, how great the infirmities and weakenes of man is, and how certaine a thing it is that it can do nothing without thy godly helpe. If man trust in himselfe, it cannot be guided, but that he must run headlong, and fall into a thousand bndings and mischises. O our Father, haue thou pite and compassion vpon the weakenes of vs thy children, be thou prest and ready to helpe vs, allwaies shewing thy mercie vpon vs, and prospering whatloeuere we godly go about: so that thou giuing vs light, we may see what things are truly good in deed; thou encouraging vs, we may haue an earnest desire to the same; and thou being our guide, we may

## Godly prayers.

come hither to obtain the: for we hauing nothing in our selues, do need a committ our selues whole vnto thee alone, which worketh all things in all creatures, to thy honour and glory. So be it.

A prayer to be said at night going to bed.

O Mercifull Lord God heavenly Father, whether we sleepe or wake, liue or die, we are alwayes thine, wherefore I beseech thee hartly, that thou wilt vouchsafe to take care & charge of me, and not to suffer mee to wandre in the works of darknesse, but to kindele the light of thy countenance in my heart, that thy goodly kinde may daily inuicte in mee, through a right & pure hart, and that I may alwayes bee found to waite and be as thy will and pleasure, through Iesus Christ our Lord and Saviour. Amen.

A prayer containing the duties of euery

true Christian.

O Most mighty God, mercifull and louing father, I wretched sinner come vnto thee in the Name of thy deare beloued Sonne Iesus Christ my onely Saviour and Redeemer: and most humbly beseech thee for to take to be mercifull vnto me, and to cast all my sins out of thy sight and remembrance, through the merits of his blood death and passion. Downe vpon mee, O Lord, the holy Spirit of wisdom and grace: Comfort me by thy holy word, that it may be a lanterne vnto my feete, and a light vnto my steps. Shew thy mercie vpon mee, and to lighten the naturall blindnesse and darkenesse of my heart through thy grace: that I may daily be renewed by the same spirit and grace: By which, O Lord, purge the grosseenes of my hearing and understanding, that I may profitably read, heare, and vnderstand thy word & heavenly will, beleue, and practise the same in my life and conuersation, and euermore hold fast that blessed hope of euermlasting life.

## Godly prayers.

Wontie & kill all vice in me, that my life may expresse my faith in thee: mercifully heare the humble sute of thy seruant, & grant me thy peace all my dayes: graciously pardon mine infirmities, & defend mee in all dangers of body goods and name: but most chiefly my soule against all assaults, temptations, accusations, subtil baits and sleighes of that olde enemy of mankinde, Satan, that roaring Lyon, euer seeking whom he may deuoure.

And here, O Lord, I prostrate, with most humble mind craue of thy diuine Maiestie to be mercifull vnto the vniuersall Church of thy Sonne Christ: And especially according to my bounden duty beseech thee for his sake, to blesse, saue, and defend the principall member therof, thy seruant our most deare & Soueraigne Lord King James, encrease in his Royall heart true faith, godly zeale, and loue of the same: and grant him victory ouer all his enemies, a long prosperous, and honorable life vpon earth, a blessed end, and life euermlasting.

Whereupon, O Lord, grant vnto his Maiesties most honorable Counsellors, & every other member of this thy Church of England, that they and we in our several callings may truly and godly serue thee: Instant in our hearts true feare, and hono<sup>r</sup> of thy Name, obedience to our Prince, and loue to our neighbours: encrease in vs true faith, and Religion: Replenish ouer minds with all goodnesse, and of thy great mercy heape vs in the same: till the end of our liues: Giue vnto vs a godly zeale in prayer, true humilitie in prosperitie, perfect patience in aduersitie, and continuall joy in the holy Ghost.

And lastly I commend vnto thy fatherly protection all that thou hast giuen mee, as wife, children and seruants: Aide me, O Lord, that I may gouerne, nourish and bring them by in thy feare and seruice. And for as much as in this world I must alwayes bee at warre and strife, not with one sort of enemies, but with an

infinite



## Godly prayers.

white number, not onely with flesh & blood, but with  
 which is the prince of darkenesse, and with  
 then exorcise of his most dānable will: graunt  
 therefore thy grace, that being armed with thy de-  
 fence, I may stand in this battell with an invincible  
 constancy against all corruption, which I am compas-  
 sion on every side, untill such time as I having en-  
 ded the combat, which during this life I must sustaine,  
 in the end I may attaine to thy heavenly rest, which  
 is prepared for me and all thine elect, through Christ  
 our Lord and onely Saviour.

Certaine godly prayers for sundry dayes.

Munday.

**O** Almighty God, the Father of mercy, and God of  
 all comfort, which onely forgivest sinne: forgive  
 us our times, good Lord, forgive unto us  
 our times, that by the multitude of thy mercies they  
 may be covered, and not imputed unto us, and by the  
 operation of the holy Ghost wee may have power and  
 strength hereafter to resist sinne, by our Saviour and  
 Lord Jesus Christ. Amen.

Tuesday.

**O** Lord God, which despisest not a contrite heart, and  
 forgettest the sinnes and wickedness of a sinner, in  
 what houre soever he doth mourne and lament his old  
 manner of living: grant unto us, O Lord, true contriti-  
 on of heart, that we may vehemently despise our unskill-  
 full past, and wholly be converted unto thee, by our Sa-  
 viour and Lord Jesus Christ. Amen.

Wednesday.

**O** Mercifull Father, by whose power & strength wee  
 may overcome our enemies both bodily & ghostly:  
 grant unto us, O Lord, that according to our promise  
 made in our baptism, we may overcome the chief ene-  
 mies

## Godly prayers.

mies of our soule, that is, the desires of the world, the pleasures of the flesh, and the suggestions of the wicked spirit; and so after, lead our liues in holines and righteousness, that we may serue him in spirit and truth, and that by our Saviour and Lord Iesus Christ, Amen.

Thursday.

**O** Almighty & euermlasting God, which not only giuest every good and perfect gift, but also increased those gifts that thou hast giue: we most humbly beseech thee, merciful God, to increase in vs the gift of faith, that we may truly beleue in thee, & in thy promises made vnto vs, and that neither by our negligence, nor infirmities of the flesh, nor by grievousnes of temptation, neither by subtilties & assaults of the deuil, we be driue fro faith in the blood of our Saviour and Lord Iesu Christ, Amen.

Friday.

**C**ome vnto vs, O mercifull God, we most heartily beseech thee, knowledge and true vnderstanding of thy word, that all ignorance expelled, wee may knowe what thy will and pleasure is in all things, and how to doe our duties, and truly to walke in our vocation, and that also wee may expresse in our living, those things that we doe know, that we be not onely knowers of thy word, good Lord, but also be workers of the same, by our Saviour and Lord Iesu Christ, Amen.

Saturday.

**O** Almighty God, which hast prepared euermlasting life to all those that be thy faithfull seruants: grant vnto vs Lord, sure hope of the life euermlasting, that we being in this miserable world, may haue some taste and feeling of it in our hearts, and that not by our deservings, but by the merits and deservings of our Saviour and Lord Iesu Christ, Amen.

**O** Mercifull God, our only ayde, succour, and strength at all times: graunt vnto vs, O Lord, that in the time

## Godly prayers.

of prosperity we be not proud, & so forget thee; but  
 with our whole heart and strength we may cleave  
 unto thee, & in the time of aduersity that we fall not into  
 despaire and desperation, but that alwaies with a con-  
 fident faith we may call for help vnto thee. Grant this, O  
 Lord, for our Advocates sake, a Saviour Iesus Christ.  
 Amen.

**O** Almighty and mercifull Lord, which giuest vnto  
 thy elect people the holy Ghost, as a sure pledge of  
 the heavenly kingdom; Grant vnto vs, O Lord, by ho-  
 ly spirit, that he may beare witnes with our spirit, that  
 we be thy children, and heires of thy kingdom, and that  
 by the operation of this spirit, we may kill all carnall  
 desires, unlawful pleasures, concupiscences, & all affecti-  
 ons, contrary vnto thy will, by our Saviour and Lord  
 Iesus Christ. Amen.

**A prayer for trust in God.** **O** Lord, who  
 wast the beginning of the fall of man, who wast in him  
 selfe. The beginning of the refusing of man was  
 distrust in himselfe, and trust in God; O most graciously  
 and most wise guide, our Saviour Christ, which doest  
 lead them the right way to immortal blessednes; which  
 rules vnto us, vnto us trusting in thee, commit themselves  
 to thee; grant vs, that like as we be blind and feeble in  
 deed, so we may take and repute our selues, that we pre-  
 sume not of our selues to see to our selues; but so far to  
 see that alway we may haue thee before our eyes, to fol-  
 low thee being our guide, to be ready at thy call most  
 willingly, and to commit our selues wholly vnto thee,  
 that thou which only knowest the way mayest lead vs  
 the same way vnto our heavenly desires: to thee with  
 the Father and the holy Ghost, in glory for ever.

**A prayer against worldly carnalities.**  
**O** Most deare and tender Father, our defender and  
 nourisher, endue vs with thy grace, that wee may  
 cast

## Godly prayers.

cast off the great blindness of our hearts, and cast away  
of worldly things; and may put our whole study and  
care in keeping of thy holy law, and that we may labour  
and travaile for our necessitie in this life, like the vintner  
of the ayre, and the lilies of the field, without care: for  
thou hast promised to be carefull for vs, and hast com-  
manded that vnto thee we should cast all our care: which  
liuest and reigneest world without end. Amen.

To singe. 111. A prayer against temptation.

**O** Lord Iesus Christ, the only stay and defence of our  
mortall state, our onely hope, our onely saluation,  
our glory, & our triumph, who in the flesh (which thou  
haddest for our onely cause taken vpon thee) diddest suf-  
fer thy selfe to be tempted of Sathan, and who only and  
alone of all men, diddest bitterly overcome and banquish  
sinne, death, the world, the deuill, and all the kingdome  
of hell; and whatsoever thou hast so overcome, for  
our behoofe is it that thou hast overcome it, neither  
hath it been thy will to haue any of thy seruants to keepe  
hattel, or fight with any of the fore said euils, but of pur-  
pose to reward vs with a crowne of the more glory for it:  
and so to the intent that thou mightest likewise overthrow  
Sathan in thy members, as thou hast before done in  
thine owne person, give thou (we beseech thee) vnto vs  
thy souldiers (O lion most victorious of the tribe of Ju-  
da) strength against the roaring lion, which continually  
wandreth to a pre seeking whither he may deuoure. Thou  
being that same serpent, the cruell giuer of health & life,  
that was wayled on hie vpon a tree, give vnto vs thy il-  
ly ones wilnesse against the deceitfull awayting of the  
most subtil serpent. Thou being a Lambe as white as  
snow, the banquisher of Satans tyranny, give vnto vs  
thy little sheepe the strength and vertue of thy Spirit,  
that being in our owne selues weak and feeble, and in  
thee strong and baliant, we may withstand & overcome  
all

## Godly prayers.

of the deuil, so that our ghostly enemy may  
not glory on vs, but being conquered through thee, we  
may giue thanks to thy mercy which neuer leauest  
any destitute that put their trust in thee, who liuest  
our ignest God for euer, without end. Amen.

¶ A prayer for the obtaining of wisdom. Sap. 9.

O God of our fathers, and Lord of mercy, thou that  
hast made all things with thy word, and ordeined  
man through thy wisdom, that he should haue domi-  
nion ouer the creatures which thou hast made, that he  
should order & world according to equity & righteous-  
nes, and execute iudgement with a true heart: giue me  
wisdom, which is euer about thy seat, and put me not  
out from among thy children: for I thy seruant & son  
of thine handmayd, am a feeble person, of short time,  
and too yong to the vnderstanding of thy Iudgement  
and lawes: yea, though a man be neuer so perfect amog  
the children of men, yet if thy wisdom be not with him,  
he shalbe nothing worth: Oh send thy wisdom out of  
thy holy heauens, and from the throne of thy maiesty  
that he may be with me, & labour with me & I may  
know what is acceptable in thy sight, for he knoweth  
and vnderstandeth all things, and he shall conduct me  
right soberly in thy workes, and pferue me in her po-  
wer, so shall my workes be acceptable. Amen.

¶ A prayer necessary for all men:

O Mercifull God, I a wretched sinner reknowlege  
my self bound to keepe thy holy commandments,  
but yet vnable to perform them, and to be accepted for  
right, without the righteousness of Iesus Christ thy only  
son, who hath perfectly fulfilled thy Law, to iustifie  
all men that beleue & trust in him. Therefore grant me  
grace I beseech thee, to bee occupied in doing of good  
workes, which thou commandest in holy scripture, all  
the dayes of my life, to thy glory, & yet to trust onely in  
thy



## Godly prayers.

thy mercy, and in Christs merits to be purged from my  
sins, and not in my good works, be they neuer so ma-  
ny. Giue me grace to loue thy word seuerely, to search  
the Scriptures diligently, to read them humbly, to vn-  
derstand them truly, to liue after them effectually. Or-  
der my life so, O Lord, that it may be alway acceptable  
vnto thee. Giue me grace, not to reioyce in any thing  
that displeaseth thee, but euermore to delight in those  
things that please thee, be they neuer so contrary to my  
desires. Teach me so to pray, that my petitions may be  
graciously heard of thee. Keepe me by right among di-  
uersities of opinions and iudgements in the world, that  
I neuer swaue from thy truth taught in holy Scrip-  
ture. In prosperity, O Lord, saue me, that I ware not  
proud. In aduersity helpe me, that I neither despayre,  
nor blasphemeth thy holy name, but taking it patiently,  
to giue thee thanks, and trust to be deliuered after thy  
pleasure. When I happen to fall into sinne through  
frailty, I beseech thee to work true repentance in my  
heart, that I may be so, without desperation, trust  
in thy mercy without presumption, & I may amend  
my life, and become truly religious without hypocri-  
sie, lowly in heart without faining, faithful and trusty  
without deceit, merry without lightnes, sad without  
mistrust, sober without slothfulnes, content with mine  
owne without couetousnesse, to tell my neighbour his  
fautes charitably without dissimulation, to instruct my  
household in thy lawes truly, to obey our King & all go-  
uernors vnder him vnsainedly, to receiue all lawes  
and common ordinances (which disagree not from thy  
holy word) obediently, to pay every man that which I  
owe vnto him truly, to backebite no man, nor slander  
my neighbour secretly, and to abhorre all vice, louing  
all goodnes earnestly. O Lord grant me this to do, for  
the glory of thy holy Name.

¶ A prayer

## Godly prayers.

¶ A prayer for patience in trouble.

**H**ow hast thou (O Lord) humbled and plucked me down: I dare now binneaths make my praers bnto thee, for thou art angry with me, but not without my deserving. Certainly I haue sinned, Lord, I confesse it, I will not deny it: but oh my God, pardon my trespasses, release my debts, render now thy grace again vnto me, stop my wounds, for I am all to plagued & beaten, yet Lord, this notwithstanding I abide patiently, and giue mine attendace on thee, continually waiting for reliefe at thy hand, & I not without skill, for I haue receiued a token of thy fauour & grace towards me, I meane, thy word of promise concerning Christ, who for me was offered on the Crosse for a ransom, a sacrifice & price for my sins: wherefore according to thy promise, defend mee Lord by thy right hand, and giue a gracious eare to my requests, for all mans Hayes are but vaine. Beat downe therefore mine enemies thine owne selfe, with thy power, which art mine onely aider & protector, O Lord God almighty. Amen.

¶ A prayer to be said at the houre of death.

**O** Lord Iesus, which art the onely health of all men liuing, and the euerlasting life of them which die in faith: I wretched sinner giue and submit my selfe wholly vnto thy most blessed will. And beeing sure that the thing cannot perish which is committed vnto thy mercy, willingly now I leaue this fraile and wicked flesh, in hope of the Resurrection, which in better wise shall restore it to me againe. I beseech thee most mercifull Lord Iesus Christ, that thou wilt by thy grace make strong my soule against all temptation, and that thou wilt couer and defend me with the buckler of thy mercy against al the assaults of the deuill. I see and acknowledge that there is in my selfe no helpe of saluation, but all my confidence, hope & trust is in thy most mercifull goodnesse. I haue no merits

## Godly prayers.

nor good works, which I may alledge before thee. O  
sinnes and euill works (alas) I see a great heape, but  
through thy mercy I trust to be in the number of them  
to whom thou wilt not impute their sinnes, but take  
and accept me for righteous & iust, & to be the inheri-  
tor of euerlasting life. Thou merciful Lord wast borne  
for my sake, thou didst suffer both hunger and thirst  
for my sake, thou didst preache & teach, thou didst pray  
and fast for my sake, thou didst all good works & deeds  
for my sake, thou sufferedst most grieuous paines and  
torments for my sake, And finally, thou gavest thy  
most precious body to die, and thy blood to be shed on  
the Crosse for my sake. Now most mercifull Saviour,  
let all these things profit me, which thou freely hast  
giuen mee, that hast giuen thy selfe for mee. Let thy  
blood cleanse and wash away the spots and foulenesse  
of my sinnes. Let thy righteousness hide and cover  
mine vnrighteousnesse. Let the merits of thy passion  
and blood be the satisfaction for my sinnes. Giue me,  
Lord, thy grace, that my faith and saluation in thy  
blood wauer not in me, but be ever firme & constant,  
that the hope of thy mercy and life cuerlasting neuer  
decay in me, that charity waxe not cold in me, finally,  
that the weakenesse of my flesh be not overcome  
with the feare of death. Graunt me mercifull Savi-  
our, that when death hath shut vp the eyes of my bo-  
dy, yet that the eyes of my soule may still behold and  
looke vpon thee: that when death hath taken away  
the vse of my tongue and speech, yet that my heart  
may cry and say vnto thee, In manus tuas Domine,  
commendo spiritum meum, (that is to say,) O Lord li-  
ueth to thy hands I giue and commit my soule: Do-  
mine Iesu accipe spiritum meum, Lord  
Iesu receiue my soule vnto  
thee, Amen.